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Shakspeare's Sonnets.*

SECRETUM meum mihi—a favourite formula with Cardinal Newman—is, in fact, part of the feeling of every one. There seems to be in us all a double desire to reveal ourselves, and yet to keep many of our thoughts private. We all wear necessarily a mask over part of our soul's face, nor is there any hypocrisy in doing so, since we thus imitate God who reveals Himself only in part to man: but it occasionally happens that one here and there feels himself compelled to lay bare his soul to the world, and even at the risk of the peckings of daws to affix his heart to his sleeve.

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* By Samuel Butler. 8vo, cloth, pp. xii, 328. Price 10s. 6d. Longmans.

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for some unknown woman. Anne Hathaway, now Anne Shakspeare, was for a while forgotten. His friend was aware of this passion, and yet supplanted him." But beyond this the field is open to almost infinite conjecture, and the number of books on the disputed points is almost infinite. Mr Butler has given us another explanation of the sonnets, which is really none at all. He is better at demolition than he is at construction. It is almost impossible to find fault with his demolition of Lord Southampton as the friend to whom the sonnets were addressed; it is difficult not to agree with his protest against our putting Lord Pembroke in Lord Southampton's place; it is still harder to accept his own reading of the riddle.

It has been said that the difficulty which stands in the way of our understanding the prophecies of Jeremiah comes from the fact that they have apparently been stirred with a spoon. Mr Butler commences his task by stirring the sonnets with a spoon, and then when he has got them into a new order of his own, constructs a theory far more difficult and more preposterous than any which has gone before. Among jeux d'esprit the practice of making anagrams was once very frequent, so that out of Napoleon Bonaparte was made the sentence "No appear not on Elba," and out of Horatio Nelson "Honor est a nilo"; and in the same way Dean Swift in his voyage to Laputa shows that under the words of a domestic letter describing a vulgar complaint may be concealed a deep political meaning.

In the same way Mr Butler, having constructed his theory and arranged his sonnets, finds Mr W.H., Shakspeare's friend, was a man of no character, and quite unworthy of Shakspeare's love. He evolves a ridiculous story equally dishonouring to Shakspeare and his friend, and one which indeed deserves no serious consideration. If there be in any future museum of natural history a department for the exhibition of mares' nests, that in which Mr Butler found the strange egg that the Odyssey was written by a woman, and this other in which he has discovered his totally untenable theory of Shakspeare's sonnets, may find place; but the nidification is as clumsy as might be expected from a mare, and deserves no serious attention. The book is not worthy of a moment's serious consideration, and that we have given it such may perhaps help others to throw it aside. Mr Butler's paradoxes were wont of old to have humour; they now seem to us to be simply absurd, and the proofs of them are only to be found in the land he has himself described as Erewhon.

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* 8vo, pp. 464, wrapper, 5s. Freiburg in Bresgau.

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practical, but the rules are often too cut and dried, and by their want of elasticity bear the stamp of an outside," or, in other words, a non-maternal point of view. The third part is a prayer-book for Catholic mothers, very much like other prayer-books, with the addition of a few useful and special devotions, such as prayers to "saintly mothers," etc. The book is nicely got up, and the type good in spite of the small compass of the little volume. We think there is no Christian mother who could not profit by the lessons it contains.

ENGLISHMEN, and more especially English women, have been so accustomed to hear unfavourable accounts of Spain as a pleasure-ground that that delightful country is far less known than it deserves to be. Anyone, therefore, who endeavours to correct the erroneous opinion which still prevails as to the difficulties of travelling, the insufficiency of accommodation and the like, is doing useful work; and the author of the pretty little volume * which Messrs Bell have sent us has done good service by her (for internal evidence shows that the writer is a lady) pleasant, simple and well-informed account of her three journeys, amounting together to about 6,000 miles. Both places and people she found delightful: the latter so unspoilt that in numerous cases the refusal of "tips" is recorded—a sure sign that British tourists have not yet invaded the country. In comparatively few pages, "E. Main"—whether Miss or Mrs we know not—has given a vast amount of serviceable information in a readable and interesting way, and her book should certainly find a place in the pocket of all travellers in Spain. There are numerous excellent illustrations, one of which we are enabled to reproduce, and we have found no remark to which the most sensitive Catholic could take exception—a tribute which we are unable to pay to any other



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MESSRS Benziger Brothers have added to their "Round Table" series a volume of *Representative French Catholic Novelists*,* which is as attractive as were its predecessors representing English and American authors. Twelve writers, varying in style and in different positions in life, are represented not only by their writings, but by portraits; and a brief biography of each is given, from which we learn who are concealed behind certain familiar *noms de guerre*. "Pierre l'Ermite," for example, proves to be the Abbé Loutil, of St Roch, Paris; "M. Maryon" is Madame Deschard, and so on. The translation is well done, although here and there an unfamiliar word stands for one in more general use; e.g., it is not usual to say "the night promised to be mild and *humid*."

THE indefatigable Father Matthew Russell has brought together two more volumes of his verses. *Vespers and Compline*,† "a soggarth's sacred verse," is a companion to "Idyls of Killowen" which we noticed last year. The author's hope that the book may "put into some minds simple and affectionate thoughts about God and the Blessed Virgin, the saints, and many holy things," can hardly fail of fulfilment. The elaborate appearance of the volume is marred by the exaggerated rough edges against which we shall never fail to enter a protest; by the time Father Russell's book has been for a year on a London bookshelf it will be unpleasant both to sight and touch, the which is a pity. The little shilling volume, entitled *Altar Flowers*,‡ contains "verses that can be employed as direct prayers": many of the shortest of these have already had a large circulation in the little penny booklet "All Day Long," issued by the C.T.S. The others will no doubt find favour among Father Russell's numerous admirers.

MR Fisher Unwin sends us a copy of the new and cheaper issue (3s. 6d.) of *The Life and Letters of Lewis Carroll*, which will assuredly find a welcome among those many lovers of "Alice" who do not possess the book in its more expensive form. There is no need to notice the interesting volume at any length, for its claims to public approval have already been recognized by the press, and the fact that the book is in its eleventh thousand is sufficient evidence of its popularity. The very numerous illustrations add to the interest and attractiveness of the volume.

MR Elkin Mathews sends us a copy of Lady Gilbert's *Vagrant Verses*,* which, in spite of its new and undated title page, is manifestly a "remainder" of the volume published by the author under her maiden name (here retained) some fifteen years since. On its appearance the little work was recognized as giving a promise for the future which has been abundantly fulfilled; but the practice of re-issuing an old book as if it were a new one is, we think, unfair both to author and public, and deserves reprobation. The cover is ugly.

MESSRS Bell and Sons have added to the histories of abbeys and churches which are issued uniformly with their excellent "Cathedral Series" a volume containing an account of *Wimborne Minster and*

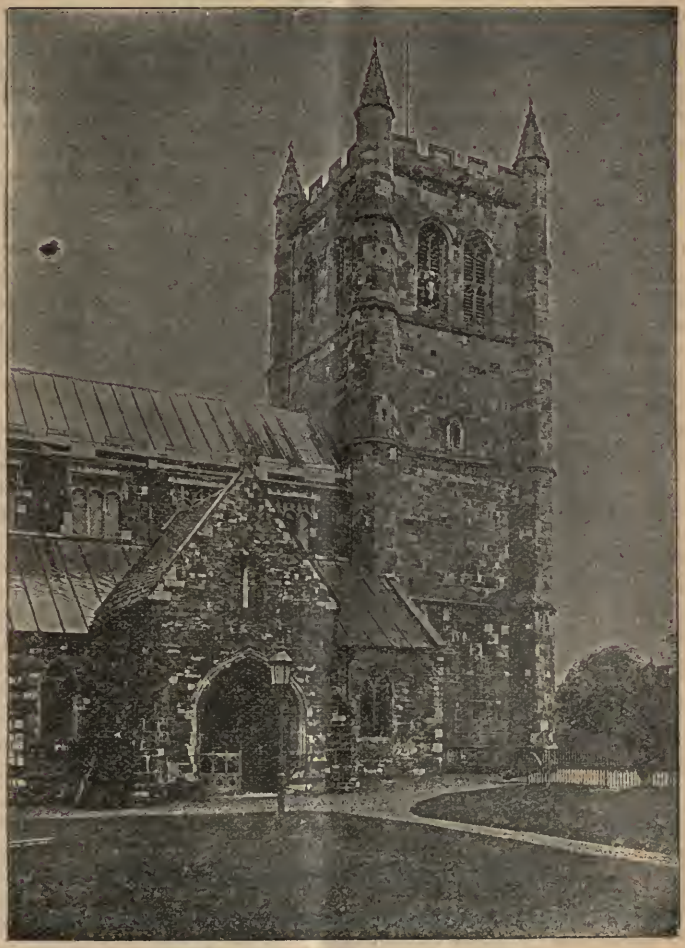
* Pp. 315, 8vo, fancy cloth, 6s.

† Pp. 156, fancy cloth, price 3s. 6d. Burns and Oates.

‡ Pp. 103, cloth, 1s. Gill, Dublin.

* Pp. vii, 153, 8vo, cloth, price 3s. 6d.

Christchurch Priory—"a short history of their foundation and description of their buildings." The author, the Rev. Thomas Perkins, has executed his work with the thoroughness which characterizes the series; the very numerous illustrations, of which we give an example, are if possible even more interesting and excellent than those of previous volumes. It would be difficult to find a better investment for eighteenpence than is afforded by the attractive volumes which form this series.



WESTERN TOWER, WIMBORNE MINSTER

FATHER Edmund Hogan has given us a very interesting little book on the height, form and strength of *The Irish People*.* He writes as a patriotic Irishman who is anxious to enlighten, edify, or comfort "various classes of people," by the evidence he ad-

* 8vo, fancy cloth, pp. 176. Price 2s. 6d. Sealey, Bryce and Co., Dublin.

duces as to the "fine physical form of the Irish race." One is inclined to repeat Mrs Gamp's question: "Who's a-deniging of it?" No one, surely, who has visited Ireland, and who has been fortunate enough to be present at a gathering of the splendid men of Waterford or Tipperary; no one who has observed the young fellows who come over here every summer to take part in market-garden or other work. Father Hogan writes, we repeat, as an Irishman, and says things as strong as they are true about "the Predominant Partner." He also writes brightly, and has brought together an interesting and extensive amount of information from a very varied series of authorities. Even at the present day there are some who would do well to read the just resentment expressed by Father Hogan at the "persistent libelling" of his countrymen by Englishmen of all ranks, from Lord Salisbury downwards; but there are more who, resenting such attacks, will find satisfaction in reading the numerous testimonies to the good qualities of the Irish race.

DID Adrian IV make a grant of Ireland to Henry II? Father Sylvester Malone* says he did, and Mr Lawrence Ginnell† says he did not; and who are we, that we should decide? The question, as Father Malone says, "affects neither faith, morals, nor any of the burning problems of the present day"; but there is some evidence of heat in the present discussion, which is not a new one. Those of our readers who want to know both sides of the question should obtain these latest utterances on the subject. It is no disparagement to Mr Ginnell's case to say that Father Malone has the advantage of him in the presentment of it, whether regarded from a literary or typographical standpoint.

FATHER Raphael Moss's *Oxford Conferences** partake more of the nature of sermons than those by Father Joseph Rickaby and others which have been noticed in these columns. They are also more closely related one to the other, dealing mainly with grace in its various aspects. They are thoughtful and well written, but lack the brightness and *modernity*, if we may use the word in such a context, which make Father Rickaby's conferences such delightful reading.

Unwin's Chap Book might, we think, more appropriately be styled "Unwin's Scrap-book," consisting as it does of extracts from works published by Mr T. Fisher Unwin, with "interviews" and sketches of the authors. Although in one sense a glorified advertisement, it is at the same time a well-printed and copiously illustrated volume of a hundred pages, which cannot be considered dear at a shilling. Catholics will be interested in the forecast of Mrs Craigie's new book, "Robert Orange," and of Dr Barry's new novel, "Arden Massiter"; the latter is "the story of a great Italian house in its last days; the atmosphere, it has been said, is almost Dantean." There is an interesting notice of Dr Barry, "certainly one of the most profoundly interesting of modern literary figures; he might be called an embodiment of that great feature of the age, the re-entrance of the Roman Church into all branches of human life." The writer, however, is not always accurate in his statements, and in his

* *Adrian IV and Ireland.* Pp. x, 106, 8vo, cloth, 1s. 6d. Gill, Dublin.

† *The Doubtful Grant of Ireland by Adrian IV to Henry II investigated*, Pp. 160, 8vo, cloth. Fallon, Dublin.

* 8vo, wrapper, pp. 109. 1s. 6d. net. Kegan Paul and Co.

chronology of Dr Barry's work he is hopelessly at sea.

THE Rev. J. A. Dewe has paraphrased from the Italian of Manzoni *A Dialogue on the Artist's Idea* (Elliot Stock, pp. 32, 6d.), the theme of which is the well-worn one: "What is the source of knowledge and ideas?" The paraphrase reads well, but we have not the original Italian before us, and cannot say how far the English rendering does justice to Manzoni's dialogue. We must confess, however, to certain fears when we note that of the three words which compose the Italian title of Manzoni's masterpiece, as quoted on the cover, one is omitted, and the other two are wrongly spelt. We note, too, a reference on page 28 to "John Rosseau," under which name we suspect from the context that J. J. Rousseau is intended.

THE Irish Sunday Closing Society have published as a penny pamphlet the stirring *Message to the Irish Race*, delivered by Archbishop Ireland in Cork last July. It is a powerful and brilliant oration in favour of total abstinence, and we trust that its already large circulation will be greatly extended.

*Words on Wings** is the title of a little book of thoughts for every day compiled by Miss Aimée Sewell from very various writers, and introduced by a suggestive little preface in which the usefulness of such thoughts is set forth in simple language. It is nicely printed and very moderate in price: 3d. in wrapper, 6d. in cloth; and we think is likely to become very popular.

THE Catholic Truth Society has issued as a penny booklet the Bishop of Newport's pastoral on *The Holy Year*, which in this form will doubtless have a large circulation. To recommend it further than by naming its author would savour of presumption.

THE popular and useful series of volumes in which the various *Publications of the Catholic Truth Society* are collected has lately received three additions, raising its number to forty-four volumes. No better foundation for a parish library can be found than that which these volumes afford.

SOME of the "Cautionary Stories in Verse," which Mrs Elizabeth Turner published early in the century, have been re-issued in these degenerate days, when they incite to mirth rather than to edification; but it has been reserved for the Leadenhall Press to give us complete copies in absolute facsimile of these little books. *The Daisy* and *The Cowslip*—originally published respectively in 1807 and 1811—are here presented to us in the quaint print with still quainter illustrations which delighted our grandmothers and great grandmothers, and which are not devoid of a certain odd attractiveness. With them comes a still earlier work reproduced in similar style—*A New Riddle-Book*, published in 1778. The remarkable cheapness of these little books (1s. each) combined with their attractiveness must ensure for them a large sale.

MESSRS Dent and Co. have begun the issue of a new edition of Dante, of which we had arranged for a notice by a competent authority. The publishers, however, not having sent us the book, we are compelled to leave it unnoticed, as our limited space necessitates the restriction of our reviews to works sent for the purpose.

* 16mo, pp. 123. Catholic Truth Society.

Mr B. F. C. Costelloe.

THE loss which Catholics in general, and the Catholic Truth Society in particular, sustained by the death of Dr Rivington has been followed by one no less serious. After some months of suffering, borne with heroic fortitude, Mr Costelloe was taken from among us on December 22, and the Catholic cause in this country was thus deprived of one of its most able champions.

The *New Era* for December 24 contained an appreciation of his work for Catholics from the pen of one who had for many years been intimately associated with him, and to this we must refer our readers for a fuller account of his many activities than space will allow us to give in these columns; we reproduce the excellent likeness which accompanied the memoir. We can only here briefly indicate Mr Costelloe's services to the Catholic Truth Society, acknowledging in the first place the indebtedness of CATHOLIC BOOK NOTES to his ready pen, which has always been at the service of its readers. The notices of books on Scripture—a subject in which he took special interest—have for the most part been from his pen, and the notice of Father Joseph Rickaby's "St Matthew," printed in our November issue, was one of the last things he wrote.

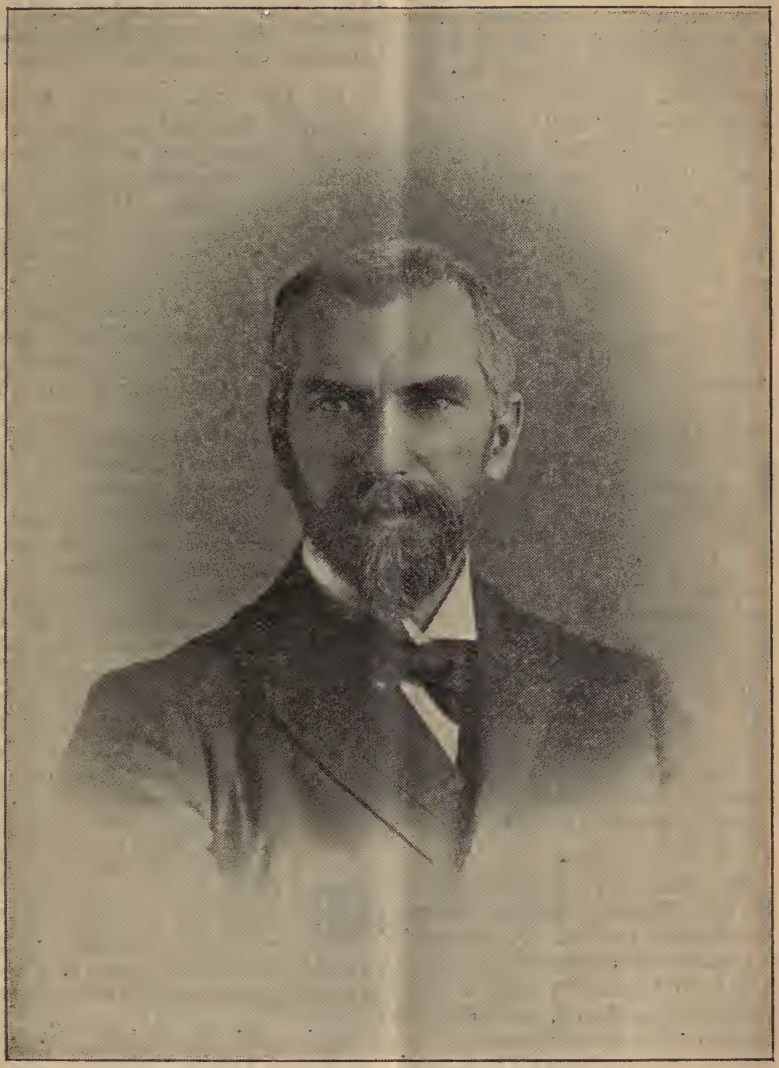
Mr Costelloe was one of the first members of the Catholic Truth Society in its re-establishment in 1884, and indeed belonged to the little band which had set to work even before the formal re-constitution had taken place. The second publication on our list of leaflets—that on "The Abuse of Indulgences"—was written by him, and was followed by essays on "The Mass," "The Church Catholic," "Frederick Ozanam," "The Teaching of the Twelve," and "The Church and the Catacombs," which were subsequently brought together in a volume called *Catholica*. His little *Book of the Mass*, with its valuable historical and liturgical notes, is reckoned by many among the Society's most useful publications; he also contributed the preface to the abridgement of *The Lay Folk's Mass Book*. Last year he added to our list a little book called *My Friend the Agnostic;* and the paper on the popular use of the Scriptures, which was read for him at the Stockport Conference, has been published since his death.

For some years past, as readers of CATHOLIC BOOK NOTES have been made aware, Mr Costelloe had been engaged upon a Life of our Lord. Originally intended for children, its scope somewhat altered as the work progressed, and the book assumed larger proportions than were at first contemplated. Those who read it felt that it would be of general usefulness, apart from its special Catholic interest, and it will be published at an early date by Messrs Sands and Co. The final proofs were passed by the author for press shortly before his final illness.

No record of Mr Costelloe's work for the Catholic Truth Society would be complete which failed to take account of the help he gave in the deliberations of the Committee, of which he had been a member for many years. He was not one of the most regular or most punctual attendants; but his singular rapidity in grasping a position rendered his advice of special value, while his suggestions were always original and to the point.

His advice was at the disposition, not only of the Catholic Truth Society, but of every one who asked for it: and it is not too much to say that he often neglected his own in-

terests in his willingness to promote those of others. The Catholic Art Society, which in its initiation was an offshoot of the Truth Society, reckoned Mr Costelloe among its founders and most enthusiastic supporters.



Mr Costelloe's loss in the prime of life, when many years of useful-ness seemed to be before him, has taken from us one of the few public men of whom London Catholics can boast; but his loss will be felt with especial keenness in those Catholic organizations that benefited by the many qualifications which combined to render him a valued adviser and a trusted friend.

New Fiction.

WE have more than once called attention to the admirable chapters entitled *My New Curate*, in which the Rev. P. A. Sheehan, already favourably known as the author of "Geoffrey Austin, Student," and its sequel, has been combining observation, suggestion, narrative and incident in a manner as interesting as remarkable. We are glad to announce that these have now been issued in a handsome volume (disfigured by rough edges of an objectionable and dust-gathering type) by Messrs Marlier, Callanan and Co., of Boston; and we warmly commend the book to our readers. Although the scene is laid in Ireland, and the experiences are such as primarily affect Irish folk, the work is written in so interesting a style, and is so prolific in thought and suggestion, that it may be read with almost equal profit by Englishmen. Many of the problems of the day are treated in an enlightened manner by one who has read deeply and thought much, and who knows how to blend humour and pathos with matter which demands earnest thought. The English agents for *My New Curate* are the Art and Book Company, from whom it may be obtained for 6s. There are numerous illustrations, but these do not greatly add to the attractiveness of the book.

MR Marion Crawford has given us an interesting and, of course, well-written story in *Via Crucis*,* a romance of the Second Crusade. The hero, Gilbert Warde, is a fine character, in whom, naturally, the interest of the book centres; but scarcely less noteworthy is Eleanor, at this time wife of Louis VII of France, but later espoused to Henry II of England. There is plenty of action of a warlike character, and some of the scenes—notably that in which St Bernard preaches at Vézelay the taking of the Cross—are highly dramatic. The interest is well sustained throughout, and the tale will form a welcome addition to the libraries for the elder pupils in our schools and colleges.

IN *The True Story of Master Gerard* * Mrs Sadlier gives us a tale of bygone days in New York, at the time when William of Orange had driven James II from the English throne, and when the Catholic governor, Dongan, who had promulgated freedom in religious worship, had been succeeded by Protestants who had little toleration for Catholics. The story is well written, but is lacking in colour and movement.

THE *Academy* of January 6 has a long article on "The Man Dante," ostensibly based on Dr Hogan's book reviewed in our last issue. As, however, the only reference to the book is in the first short paragraph, and the opinion as to its merits therein expressed differs fundamentally from that given by Mr Wicksteed and other competent critics, we may be allowed to doubt whether the reviewer has read the work, especially as he prints the author's name "Hagan."

Forthcoming.

MR Edmund G. Gardner has revised, and in some part rewritten, his critical study, *Dante's Ten Heavens*, for a new edition which Messrs Constable will publish.

THE *Little Lives of the Saints* is the title of a series of booklets which Messrs Wells Gardner are about to publish. The first twelve, which will be bound together in one volume, relate to saints of the Anglo-

* Pp. 401, 8vo, cloth, illustrated. Macmillan. Price 6s.

* 8vo pp. 321, fancy cloth, price 5s. Benziger Brothers.

Saxon period. The lives have been written by the Rev. Percy Dearmer, and Mr Charles Robinson contributes the illustrations.

MESSRS Longman have in the press a new novel by "M. E. Francis" (Mrs Francis Blundell), entitled *Yeoman Fleetwood.*

"OUIDA'S" new novel, *The Waters of Edera*, will be published shortly by Mr Fisher Unwin. It is an Italian story, dealing with political and agrarian mismanagement, and the hero is a priest.

THE Sisters of the Visitation are publishing through the Art and Book Company a biography of the Venerable Mother Mary de Sales Chappuis, a Religious of their Institute who died in the odour of sanctity at Troyes in 1875. Her life was remarkable for its close adherence to the letter and spirit of her rule and to the "Directory" of St Francis de Sales.

MISS Wheller, whose "Expectation of Jesus" was noticed in our November issue, has now translated a series of Meditations for Lent, under the title of *Jesus the Redeemer.* This volume, like the preceding, is from the French of l'Abbé Max Caron, and will be published uniformly by the Art and Book Co.

UNDER the title *Alfred in the Chroniclers*, Mr Elliot Stock will shortly publish a work designed to give to English readers, in a popular and readable form, the early authorities for the Life and Times of King Alfred. It will comprise the biography of his friend and contemporary, Asser, and such entries as relate to his reign in the Anglo-Saxon Chronicle and those of the leading mediæval historians. The book will be edited by the Rev. Edward Conybeare.

Books on Art.

MR Henry Strachey is to be congratulated, in that while dealing with so well-known an artist as *Raphael*,* he has succeeded both in his letterpress and illustrations in avoiding the commonplace and the well-known. Of course the pictures we all know and love are here, but with them are others less familiar and of considerable interest, e.g. the early "Crucifixion" belonging to Mr L. Mond, which it is difficult to believe to be by any one but Perugino, although Mr Strachey tells us Raphael painted it "independently of his master." Mr Strachey institutes comparison between Raphael and Mozart, whom he considers to have "approached their art" in a similar manner, and to have been alike "in the faculty they both possessed of expressing every feeling by means of pure beauty, in that endless productiveness, in that feeling which set the effect produced by the whole above the elaboration of purity and in perfect clearness of thought." He finds the secret of Raphael's power in his deep sympathy with humanity: "No other of the greatest painters touches so many and such different natures, and no other has appealed so surely to the common humanity that is in us all." "The case against Raphael" is duly considered: "to my mind," says the writer, "no one has so fairly put the case both for and against Raphael as Browning in his 'Andrea del Sarto.'" The most recent critics are quoted, and it is clear that Mr Strachey has made himself master of his subject. One more of his *obiter dicta* may be cited: "Raphael may be said to have swept away the middle ages as far as art was concerned. . . .

* *Raphael.* By Henry Strachey. 8vo, cloth, pp. 147. 5s. net. Bell and Sons.

Before 1497, when Leonardo painted 'The Last Supper,' the general style of painting was formal and mediæval, while by 1512 the prevailing manner was free and unconstrained." Forty beautiful illustrations, besides a photogravure of the "Madonna del Gran Duca," are in themselves sufficiently attractive to obtain a wide circulation for this delightful volume. Messrs Bell's admirable "Great Masters" series should be added to the library of every one of our colleges and larger schools.

THE honour of popularizing a knowledge of great pictures and their painters is not to be left entirely to Messrs Bell. The Unicorn Press is publishing an "Artist's Library," of which the second volume, devoted to *Giovanni Bellini*, has just reached us: this is undertaken by Mr Roger Fry, a member of the New English Art Club. It is perhaps more especially intended for the artist and the student than is the case with Messrs Bell's volumes; but the treatment is not too critical to be intelligible to those whose interest in the subject has sufficed to render them familiar with ordinary technicalities. This volume also owes much of its attractiveness to the illustrations—twenty-three in number—which are at least as good as those in the "Great Masters" the size of the volume, a small quarto, though less convenient for the pocket, enables the pictures to be executed on a larger scale. Those who have spent five shillings on one of Messrs Bell's volumes will yet, we hope, be able to find half-a-crown for Mr Roger Fry's attractive book.

Church Music.

THE authorized *Ritus* for Benediction, from which we recently quoted, enjoins that "The music for this rite shall be simple in structure and not unduly elaborated, so that all the faithful may take part in it, and from the united voices of God's people there may go up one hymn of praise." Perhaps the great obstacle to this congregational singing at Benediction is the too frequent introduction of new melodies. In Dr Tozer's "Benediction Manual" we have forty-eight *O salutaris*, forty-seven *Tantum ergo* and a hundred Litanies, but still they come. Every organist and choir master must add to our already excessive store. George Eliot tells us of a worthy clergyman who was not ashamed to acknowledge that in his sermons he had borrowed largely from the older divines, and who made no apology for repeating the same discourses year after year as the various seasons and festivals came round. For both of these practices the author commends his good sense, remarking that "We all like fresh eggs, by however inferior a fowl they are laid; but why fresh sermons?" May we not ask, with equal reason, "but why fresh Benedictions?" These remarks are more or less suggested by *O salutaris* Nos 24 and 26, by S. Moorat,* compositions in the ballad style, with arpeggio accompaniments in triplets; these doubtless would enable Signor A—— or Madame B—— to be "heard to advantage," as the papers say, but will not help on, it seems to us, the realization of Cardinal Wiseman's aspirations for "the united voices of God's people rising in one hymn of praise."

THERE is a charming letter in a recent issue of the *Universe*. The writer, a Protestant, went to the Catholic Church at Camberwell, but he heard "nothing but mere Gregorian whinings, which to the ear of a trained musician are painful"; so he "went away disappointed."

* Messrs Burns and Oates. 2s. net.

Later on, Rossini's *Stabat Mater* was sung by a body of forty vocalists, assisted by an orchestral band; but the writer, unaware of the good things in store, stayed at home. His grievance appears to be that the *Stabat Mater* is not advertised among other entertainments, as it used to be in the bad old days of St George's, when we once saw outside an eating-house a poster, announcing the performance, sandwiched between two others relating to "the halls." In an editorial note the writer in the *Universe* is informed that "the congregation are supposed to attend church for some other purpose than hearing music"—a view which may surprise the readers of certain advertisements.

"THE Choir Master," in the *Stonyhurst Magazine* for October, returns to his defence of the class of music in vogue at Stonyhurst, and asks us to inform ourselves "exactly of what is done in the way of church music" there. This we are enabled to do from the same number of the magazine, from which we find that Gounod's "Messedn Sacré Cœur" was lately performed, the *Agnus Dei* of which has just been rejected by the Cincinnati Diocesan Commission on the ground that it contains "insertions." (See our last issue, p. 377, where Professor Villiers Stanford's estimate of Gounod's Masses is quoted.) There is, however, no occasion that we should pursue the subject, as "The Choir Master's" contentions are dealt with in the same number of the magazine by a correspondent who signs himself "Musicus." We regret that we cannot reprint the entire article, which is an outspoken denunciation of the kind of music which is supposed to be attractive to congregations. "The Choir Master" had said: "We do prefer to 'rejoice in the Lord.'" Do so by all means, says "Musicus,"

but I conceive that we can do so without resorting to profane styles or making a hideous noise. It is not necessary for the expression of joy that *Christe eleison* should be a fugue; nor for *Gloria in excelsis Deo* or *Credo* to be repeated over and over again; nor for the words *Genitum non factum* to be so twisted and turned about as to become almost heretical, if not blasphemous; nor for *Dona nobis pacem* to be a four-part glee; nor for the Amens, which are supposed to finish these hymns, to be longer than the hymns themselves. Moreover, we can "rejoice in the Lord" without the trebles screaming out notes "in altissimo," without the tenors doing themselves any physical injury, without the organist having all his stops out.

The editor of the *Stonyhurst Magazine* is to be thanked for having published this very plain-spoken article, and his having done so leads us to modify the opinion formerly expressed, that Stonyhurst has not learned anything during the last thirty years.

JUDGING from a letter in the *Globe* for December 4 of St John, New Brunswick, church music must have reached even a lower ebb elsewhere than it has in this country. The writer says:

Common sense would suggest that it be "strictly forbidden to have any vocal music which uses airs borrowed from or having reminiscences of the opera." That is forbidden in theory; but the cathedral in New York not long since echoed to a "scena" from one of Donizetti's operas; and the cathedral of Montreal is profaned by Sullivan's "Lost Chord," the church decree of 1894 declaring that "all profane music is absolutely forbidden." Braga's "Young Woman's Serenade" makes worshippers at the Jesuit church in Montreal blush for decency.

MESSRS Desclée, Lefebvre and Co. send us a brochure* in which Mgr

* *Giovanni Pier Luigi da Palestrina e l'emendazione del Graduale Romano.* Roma, 'Via Santa Chiara, 20-21.

Carlo Respighi essays to prove that Palestrina is in no way responsible for the revision of the Roman Gradual which is known as the Medicean edition, a point on which the author joins issue with the learned Dr Haberl. The question is a matter of erudition; for practical purposes it is enough to know that by a decree of the Sacred Congregation of Rites (April 26, 1883), it has been declared of that edition that "It alone at the present day is to be taken as the authentic and legitimate form of the Gregorian chant. . . . inasmuch as it alone contains the form of chant of which the Roman Church makes use."

WE clip the following from the account in the *New Era* of the opening of the new Servite Priory at Begbroke, near Oxford:

The Mass was announced for half-past eleven, but noon was long past before it began, and it was (if we may say so) unduly protracted by the long-drawn hammering of the plain chant (when will our church choirs condescend to learn from Solesmes how to render plain song?) and by the interminable repetitions of Mozart's First Mass, which was performed by the choir of the Servite Church in London. Whatever its musical merits, surely no composition is more offensively unsuited to the Church's solemn liturgy than this; as one listened to the stentorian declamation of the *Crucifixus,* the sickly love-music of the *Benedictus,* the falsetto wailings of the *Agnus Dei,* the flippant impertinence of the *Dona nobis* or the trills and turns and semi-quavers of the *Gloria,* one could only sit and suffer, as one recalled the words of Cirillo Franchi, writing to Ugolino Gualteruzzi just three centuries and a half ago: "It is their greatest delight to contrive that while one is saying *Sanctus* the other should say *Sabaoth,* and a third *gloria tua,* with certain howls, bellowings and guttural noises, so that they more resemble cats in January than flowers in May."

Annuals for 1900.

THE indispensable *Catholic Directory* * comes to us only a little later than usual, in spite of the untoward destruction by fire which befel the first printed sheets. It contains no new or startling features, nor are these required for a work which has to most Catholic households become a necessity; we note, however, certain useful additions, such as an account of the "Holy Year" upon which we have now entered. No words of ours are needed to enforce the importance of this standard work, now in its sixty-third year.

THE idea of *The Catholic Year Book for* 1900 * is much better than its execution. It contains a great deal of useful information of the kind which has been supplied for so many years by the "Catholic Directory," and has certain special features which might be made of great value. The "notable events of the year," for example, might be made a record which in the future would be of historical value; but many of the entries are of the most trivial nature, and "notable" only in a local sense, consisting as they do largely of presentations of purses, tea and coffee services, and similar testimonials, the frequency of which detracts from their value. "Notable Catholic Books of the Year," again, suggests utility; but its incompleteness will be recognized by all readers of BOOK NOTES, and may be estimated from the fact that only one C.T.S. publication is included, and that is attributed to "The Right Rev. James *Bedford.*" The undue proportion given to notices of books published by Messrs Kegan Paul and the prominence of a list of their "forthcoming publications" suggests that this section partakes rather of the nature of an advertisement. Speaking of advertisements, we regret to see that a community belonging to one of our most venerated religious orders has entered into competition with the quack medicine-vendors whose names are familiar to every newspaper reader, and has become vendors of "specific antibilious pills," whatever these may be. The information as to religious orders and charitable works is often useful and interesting, but here again there is no sense of proportion, and the

* 8vo, wrapper, pp. xxvii, 572. Price 1s. 6d. net. Burns and Oates.

* 8vo, wrapper, pp. 382. Price 1s. net. Kegan Paul and Co.

particulars often seem to be advertisements e.g., more than a page is devoted to the description of prizes to be given at an Irish bazaar. Among the more useless of the contents we note a series of short extracts from the "Imitation," one for each day of the year; the months have fancy dedications which we do not think are recognized by authority: e.g., April is devoted to "Our Lady of Good Counsel" and July to "the Sacred Heart of our Lady." We trust that next year will see a great improvement in what may become an important and useful work.

The Dominican and Rosary Calendar is the best printed of our penny almanacks, and will be indispensable to Dominican tertiaries and the frequenters of Dominican churches, of which a full list, with staff, services, etc., is given. So nice-looking is the book, both within and without, that one regrets that the front page of the cover should be marred by advertisements.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

*A New Riddle-Book (1778). Illustrated. Pp. 112, sq. 12mo, paper boards. 1s. Leadenhall Press.

*A Round Table of the Representative French Catholic Novelists. Illustrated. Pp. 315, 8vo, fancy cloth. 6s. Benziger Brothers.

À Becket, A. W. London at the End of the Century: Book of Gossip. Pp. 358, 8vo. 3s. 6d. Hurst.

Acts and Decrees of the Synod of Jerusalem. Translated from Greek with notes by J. N. W. B. Robertson. 8vo. 5s. net. T. Baker.

†Angeli, J. M. The Divine Consoler: Little Visits to the Most Holy Sacrament. Translated by Geneviève Irons. Pp. xii, 139, 16mo, cloth. 2s. 6d. Burns and Oates.

†Baptist, V Rev. Peter, O.F.M. The Spirit of the Third Order of St Francis. Translated from the French. With a Preface by Cardinal Vaughan. Pp. 252, 8vo, cloth. Catholic Truth Society.

Belloc, Hilaire. Lambkin's Remains. 2s. 6d. Vincent, Oxford.

†Bolo, Abbé Henry. The Morrow of Life. Pp. 253, 8vo, cloth. 2s. 6d. net. Kegan Paul and Co.

†Bolo, Abbé Henry. The Tragedy of Calvary. Pp. 287, 8vo, cloth. 2s. 6d. net. Kegan Paul and Co.

Campbell, Mrs C. G. Father Damien and other Poems. 18mo. 2s. Mowbray.

*Catholic Director for 1900. Pp. xxvii, 572, 8vo, wrapper. 1s. 6d. net. Burns and Oates.

*Catholic Year Book for 1900: a Handbook of General Information for Catholics. Pp. 382, 8vo, wrapper. 1s. net. Kegan Paul.

Dante. Divine Comedy. Translated by Paget Toynbee. Crown 8vo. 6s. Methuen.

Dante. Paradiso. Pp. 418, 12mo, 1s. 6d. net; roan, 2s. net (Temple Classics). Dent.

*Egger, Bishop Augustine. The Catholic Mother. Pp. 640, 16mo, cloth. 75 cents. Benziger Brothers.

Fiege, F. Marianus. The Paraclete: a Manual of Instruction and Devotion. Pp. 352, 12mo, cloth. 3s. Benziger Brothers.

†Fox, Rev. James, T.C.D. Religion and Morality: their Nature and Mutual Relations, historically and doctrinally considered. Pp. 322, 8vo, cloth. $2 net. W. H. Young and Co., New York.

Garcés, F. On the Trail of a Spanish Pioneer. The Diary of Francisco Garcés in Sonora, Arizona, and California, 1775-76. Now first translated from the original Spanish manuscript, and copiously edited by Dr Elliott Coues. Maps, plates, and illustrations. 2 vols. 8vo. 30s. net. New York.

Hogan, J. B., D.D. Daily Thoughts for Priests. Pp. 210, 12mo, cloth. 4s. net. Marlier, Callanan and Co., Boston.

Hulme, F. E. History, Principles and Practice of Symbolism in Christian Art. New edition. Pp. 234, 8vo. 7s. 6d. Sonnenschein.

†Lings, Rev. A. A. The Story of the Divine Child told for Children in Pictures and in words. Illustrated. Pp. 256, 8vo, fancy cloth. Benziger Brothers.

*Moss, Fr Raphael M., O.P. Oxford Conferences: Summer Term, 1899. Pp. 109, 8vo, wrapper. 1s. 6d. net. Kegan Paul and Co.

Œcumenical Documents of the Faith: Creed of Nicæa, Three Epistles of Cyril, Tome of Leo, Chalcedonian Definition. Edited by T. Herbert Bindley. Pp. 324, 8vo. 6s. Methuen.

*Perkins, Thomas, M.A. Wimborne Minster and Christchurch Priory. Illustrated. Pp. viii, 138, 8vo, cloth. 1s. 6d. Bell and Sons.

†Phibbs, Isabella M. A Visit to the Russians in Central Asia. Illustrated. Pp. 238, 8vo. Kegan Paul and Co.

Poey, l'Abbé P. Agenda Annuaire pratique du Clergé paroissial pour 1900. Desclée et Cie, Lille.

†Prayers from the Poets: Calendar of Devotion. Compiled and edited by Laurie Magnus and Cecil Headlam. Pp. 380, crown 8vo. 5s. Blackwood.

Prayers of the Saints: Manual of Devotions. Compiled from Supplications of Holy Saints and Blessed Martyrs and Famous Men, by Cecil Headlam. Pp. 192, crown 8vo. 3s. 6d. net. Robinson.

*Publications of the Catholic Truth Society. Vols, xli, xlii, xliii. 8vo, cloth. 1s. each. C.T.S.

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†Ruskin, John. Readings in "Fors Clavigera." Pp. x, 200, f'cap 8vo, cloth. 2s. 6d. net. George Allen.

†Russell, Rev. Matthew, S.J. Altar Flowers: a Book of Prayers in Verse. Pp. 103, 16mo, cloth. 1s. Gill and Son, Dublin.

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*Strachey, Henry. Raphael. Illustrated. Great Masters Series Pp. x, 147, 8vo, cloth. 5s. net. Bell and Sons.

*Turner, Elizabeth. The Daisy: or Cautionary Stories in Verse (1807). The Cowslip: or More Cautionary Stories in Verse (1811). Illustrated. Pp. 64, sq. 12mo, paper boards. 1s. each. Leadenhall Press.

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Ambrose de Lisle.*

IT would be impossible in the limited space at our disposal to notice adequately this last contribution to the history of the "Oxford Movement." One by one the actors in that drama have disappeared from the stage, and there are few, even among the lesser men, of whom the memory has not been preserved in some form of literature; but, with one important exception—that of Dr Ward—it has been among the clergy that historians have sought their material. Now once more a layman—one of whom Newman could say, "If England is converted to Christ, it will be as much due, under God, to you as to any one"—is brought before us; one who may indeed be considered as a forerunner of the movement, for Ambrose de Lisle was received into the Church in 1825, in his fifteenth year, and remained its devoted servant until his death in 1878.

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national Universities to Catholics, the Association for Promoting the Unity of Christendom, the Vatican Council: these are only some of the matters which engrossed his attention, and the discussion of which renders these volumes of permanent interest.

The book, in more skilled hands, might have been reduced to half its size, for, so far as general interest is concerned, large portions might have been omitted without detriment, e.g., chapter xviii, with its long dissertation on Mahometanism. It certainly might have been better done; there is, for example, a want of chronological sequence; the slipshod style which marred the life of Manning is conspicuous throughout, and there is no index—an unpardonable fault in a book of this kind. Nevertheless, apart from De Lisle's personality, the letters from Newman, Gladstone, Wiseman, Montalembert, Aubrey de Vere, Pugin (very characteristic) and many more, will be read with the greatest interest. Whatever may be thought of Mr Purcell's qualifications as a biographer, it cannot be denied that his biographies are interesting, and they are certainly outspoken—an element which some nowadays regard as desirable, and others as dangerous. How Newman regarded De Lisle, who certainly did not hesitate to say what he thought, may be gathered from the sentence quoted in our first paragraph.

We regret that we cannot deal at greater length with this instructive volume, but we may conclude our necessarily brief notice by saying that when the time arrives for writing the history of the Catholic Church in England during the nineteenth century, this Life of Ambrose Phillipps de Lisle will be found to throw innumerable side-lights upon her history.

New Books.

AN excellent explanation of the *Rule and Spirit of the Third Order of St Francis*,* is that given us by Father Peter Baptist, O.F.M., and just published by the Catholic Truth Society. The Third Order of St Francis has of late been brought prominently before the Catholic public; and it is well that it should become more and more known to English Catholics. As Cardinal Vaughan reminds us in his thoughtful preface to the book under notice: "The Holy Father, Pope Leo XIII, like many of his predecessors, has spoken of St Francis as a most perfect image of Jesus Christ. He was raised up in the thirteenth century to reform a society which had become self-indulgent, corrupt and material, by restoring to it an uncompromising living example of the Gospel." But, as the Cardinal adds, the rule of the order is powerless unless it is interpreted by the spirit of St Francis, and this the author of the work before us has sought to do. Directors of tertiary congregations will find the book invaluable in preparing their monthly discourse to the brothers and sisters of the order. The volume is bound with appropriate simplicity in brown cloth.

MESSRS Kegan Paul & Co. introduce to English readers, in a spirited translation, two works of the Abbé Bolo which have had a remarkable success in the original French.† *The Tragedy of Calvary*, as its name indicates, treats of that inexhaustible subject, the sacred Passion.

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Bossuet has said: "To God alone it belongs to speak to us of His grandeurs; to God alone it belongs to speak to us of His humiliations." The author's aim has been to gather up and to correlate the words of God, scattered throughout the holy Scriptures, in which He "speaks to us of His humiliations;" and consequently his pages are, to a large extent, a mosaic of texts, which he, however, for the most part, paraphrases freely rather than quotes *verbatim*.

The Morrow of Life is a sequel to the preceding. The most striking chapter, to our mind, is that entitled "Mercy." The author tells us how he found himself alone one night watching a miserable man, to whom he had been called too late, who had lived a bad life, and had just expired without the rites of the Church, and how he heard a woman's voice from without saying: "God has well punished him."

> At this [he continues] my heart leapt with indignation. There are some wild theologians, who pose as the upholders of God's justice, for whom death is little more than the purveyor of hell. Their doctrine damns the mass of mankind. They pretend that the number of the elect is small, very small, and insignificant.

Massillon and his followers base their doctrine on the words: "Many are called, but few are chosen."

> It is strange [says our author] that this evangelical aphorism has been so badly translated, so little understood. . . . Who are the *called?* St Paul teaches us as distinctly as possible that they are the "saved." "Whom He predestined," says the apostle, "them He also *called;* and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii, 30). These are in great numbers, *multi*. As for those whom the Gospel distinguishes from the "called," and names "*electi*, the chosen," they are the privileged, they form the *élite* perhaps those whom the Master consecrates for the apostolate.

ANYTHING that tends to make the life of our Divine Lord better known appeals favourably to the Catholic instinct, notably in this year, which is specially set apart to His honour; and we were, therefore, prepared to welcome Dean Lings's *Story of the Divine Child*,* "told for children in pictures and words." The pictures, if lacking in strength, are reverent and pleasing; but the literary style of the author is far from satisfactory. We greatly prefer the scriptural narrative of the sacred events to the turgid and verbose paraphrase which is here given; and indeed it would be impossible to extend the story of the Holy Childhood over 250 pages without a great admixture of irrelevant matter. Nor does it seem to us advisable to teach as if of fact, and without qualification, such things as this:

> My dear children, as these Wise Men were studying the heavens a new star appeared; and as they were gazing at it, it took the form of a child, and beckoned them to follow.

IT is a little more than twenty-nine years since two priests and ten Sisters of Charity were massacred at Tientsin in China, whither they had gone to carry on the work of rescuing and educating the foundling Chinese children left to perish according to the inhuman practice which prevails in that country. A sketch of the lives and deaths of these martyrs has been written by a Priest of the Mission, and this Lady Herbert here presents to us in our own tongue.

This paragraph from the publishers' notice of *The First Martyrs of the Holy Childhood* † briefly summarizes the contents of this interesting volume. It is well that we should be reminded from time to time that the Church of to-day has her martyrs as truly as the Church of the first centuries, and

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that the triumphs of the cross are, as then, attended by the sacrifice of life and all that the world holds dear. We are inclined to think, however, that the narrations which form the present volume would have gained by condensation; some of the letters, especially, are rather tedious. We note that the martyrs include an Irish Sister of Charity. The book is nicely printed, neatly bound, and reasonably cheap.

THE concluding remark of our last notice cannot be said to apply to the little book of 150 pages in large type which Miss Geneviève Irons has translated from the French of Father Angeli under the title of *The Divine Consoler* (Burns and Oates, Ltd). It is a pretty little square volume, neatly bound in black, with red edges, and at a shilling might command a ready sale; but in these days of cheap literature it seems dear at the half-crown asked for it. The contents comprise thirty visits to the Blessed Sacrament, followed by prayers, and fifty "consoling thoughts of St Vincent de Paul." These seem to us the best part of the book, much of which strikes us as highflown and somewhat unreal; e.g., it is difficult to reconcile the statement—

> Peter was counted worthy to be My vicar here on earth *only* because, being seized with a sense of lowly reverence in My presence, he cried out: Depart from me, for I am a sinful man

—with the chronology of the Gospels. On the other hand, certain expressions are painfully prosaic; it somewhat jars to find such a sentence as this: "As a general rule, food taken with a keen appetite does good to the body," put into the mouth of Our Lord. Not every French devotional work is adapted for translation into English.

Communion of the Weary, price 1d., is the most recent addition to the little series of spiritual books which form the "Miniature Library" of the Catholic Truth Society. It is intended for those who find in most existing preparations for, and thanksgivings after, holy Communion, expressions which breathe a warmth of devotion which they regretfully feel they do not possess, and which they can hardly use without a certain sensation of insincerity. It thus appeals to those who would find the book just noticed unsuited to their requirements. The short preface says: "The writer of the following acts has tried to put on paper such desires and aspirations as could be, in their best moments, possessed by those who are weary in soul and body"; and in the opinion of those who recommended the booklet for publication, the effort has been successful.

THE many readers of Father Gerard's useful shilling volumes of essays—"Science and Scientists" and "Science or Romance?"—will be glad to know that a third series has just been published by the Catholic Truth Society under the title *Evolutionary Philosophy and Common Sense*.* The volume contains eight essays, the titles of which convey some notion of their subjects—"The Comfortable Word 'Evolution,'" "The Foundations of Evolution," "The Mechanics of Evolution," "Evolution and Exact Thought," "Agnosticism in Theory and Practice," "Evolution and Design," "Wisdom and Ignorance," and "Unnatural History." Each essay may be had separately as a penny pamphlet. The following sentence from the preface explains the scope of the book:

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while he listens with respect to teachings of men of science when they deal with the results of their researches, he considers that he offers no affront to science when he asks whether all the theories they propound are truly scientific.

THE chief attraction of Mr Charles W. Wood's book *In the Valley of the Rhone*,* lies in its admirable illustrations, which are worth the price paid for them in the great weight of the book. Beginning at the Lake of Geneva, we are conducted to Martigny, whence the great St Bernard is visited, Le Puy, Nîmes, Arles, Saintes Maries, Vaucluse, Avignon, Vienne and Lyons, the history of each place being narrated in a bright gossiping style, interspersed with real (or imaginary?) incidents of travel, and remarks by "H. C.," the author's fellow traveller, who seems to have been a foolish person. There are indications of Protestant prejudice scattered up and down the book, but they are harmless and inoffensive, and provoke a smile rather than indignation. The volume is admirably adapted for a book-rest or table, but the tourist who would wish to take it with him as a guide would find it a serious addition to his *impedimenta*.

MR J. A. Randolph's *Abbeys around London*, which has been advertised for a considerable time, has at length appeared. It is a quarto pamphlet of ninety pages, abundantly illustrated, and is issued by "The Mercantile Press, 190 Ebury Street, S.W.," at the price of a shilling. We are anxious to say all we can in its favour, so we gladly commend the illustrations, many of which, from old engravings, are interesting and well executed. There our praise must cease, for the letterpress is of a very unsatisfactory character, consisting, as it does, partly of reprints from magazines and local newspapers, without any attempt at revision: thus, the account of Syon House, from the "Surrey Comet," begins with a reference to a sister House "recently treated upon in these columns"; while that of St Albans starts off with an allusion to "the near approach of the first Monday in August." The most remarkable feature of the book—apart from the terrifying headings and cover—is the absence of any notice of Westminster Abbey, although Eastminster, which stood near the Tower, is duly chronicled. Mr Randolph's literary style leaves much to be desired, and his knowledge is very far from complete: e.g., he quotes Murray's account of the famous Rood of Boxley "for what it is worth," apparently in ignorance of Father Bridgett's interesting and conclusive demonstration of the baselessness of the story.*

PERHAPS the most recent addition to Messrs Bell's excellent "Great Masters" Series is less interesting than some of its predecessors. Of *Carlo Crivelli*† Mr Rushforth says that hardly any information about his life has come down to us, while his artistic origin is an absolute blank. This being so, it would seem difficult to write a book about him; but this has been done, and done well, for "his pictures tell their own story about the masters under whom he studied and the school to which he belonged," and this story Mr Rushforth carefully narrates. We can study Crivelli's work with advantage in the National

* Imp. 8vo, cloth, pp. xv, 439, 88 illustrations. Macmillan. Price 10s. net.

* *The Rood of Boxley; or, How a Lie Grows.* Catholic Truth Society. 3d.

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Gallery, and note his characteristic fondness for rich and elaborate decoration, his copious introduction of fruit, flowers, and, above all, of animals and birds, as carefully elaborated accessories; his love of architectural ornament, of rich stuffs and precious marbles. Most of us who visit the Gallery are familiar with Crivelli's Annunciation, painted in 1486, where, besides a copious assortment of the various accessories above referred to, an entirely new feature is introduced in the presence of St Emidius in cope and mitre, holding a model of the town of Ascoli (for a convent in which the picture was painted) by the side of the Archangel Gabriel. The volume has especial interest in that many of the pictures, which, as usual, are excellent and numerous, have never been before reproduced; so that to the student the book, if not one of the most popular, is among the most useful of the series.

ANY life of the holy and unfortunate daughter of Louis XI,* ought to be most interesting, for all its circumstances, from her neglected and deformed childhood down to the heroic sanctification of her state after her repudiation by her husband, are full of almost romantic incident. Possibly the French life from which this little volume is taken does more justice to its subject; if so, the translation has suffered grievously in the process of what the title-page styles its "curtailment." The book bears the stamp of having been written in a desperate hurry; paragraphs are piled together without due regard to sequence; allusions are made to events not previously mentioned; and the pages are full of misnomers and strange confusion of ideas. In what sense, for instance, are we to understand such a sentence as this: "Like Mary at the foot of the cross, Jane greeted sorrow with an *Ave*"? And is the author (or translator) describing an obsolete religious custom when she states that "the princess placed the nuns in their stalls, where they received Holy Communion from the archbishop"? We venture to think that even a cursory revision would have greatly improved this little book.

* *A Daughter of France:* being Records of Blessed Jane. Translated from the French by Lady Martin. Pp. 145. Price 1s. 6d. net. Burns and Oates.

ONCE more the editor of the "Saints Series" has made a good selection in his subject, for *St Francis de Sales* * is one of those saints whose life will bear better than some having the elimination of the visibly supernatural, while still preserving its main characteristics. The subject is good, and the book is both well written and well translated; but the method adopted of giving a short preliminary biography compressed into about fifty pages, supplemented by separate studies of the saint under his various aspects as writer, preacher, director, etc., is open to criticism. We venture to think that a more ample biography would have suited the series better; and there is no lack of material for such in the history of this great master of the spiritual life, who to this day moulds souls to the service of God by his own special methods. The life of one who —as even this abridged biography tells us—though the absorbing theme of his thoughts was the love of God, could in early life be broken in health by a calvinistic fear of reprobation; and who also, gentlest of the gentle as he was, took twenty years to overcome his fiery nature, gives scope for the amplest treatment, and can hardly be done justice to in an abridgement.

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MRS PHIBBS has consigned to print a short narrative of *A Visit to the Russians in Central Asia* (Kegan Paul, 6s. net) which she made with a small party of English ladies and gentlemen some two years ago. They travelled under the protection of letters from the present Russian Minister of War, Prince Kuropatkin, and thus saw, under exceptional advantages, a country in which the English traveller is not generally a *persona grata*. Mrs Phibbs succeeds in interesting us with her traveller's gossip concerning the famous eastern cities which she visited, their inhabitants and their monuments. She does not resist the temptation of digressing into the records of the past, and has something to tell us of the deeds of Alexander the Great, of "Prester John," of Tamerlane, and of other heroes of oriental history. The part of the book we like best is the series of more than thirty excellent photographs with which it is illustrated.

THE fact that Miss Allies' *Leaves from St Augustine* * has reached a second edition is sufficient proof of its value and of the appreciation with which it has been received. The extracts are admirably chosen; both the selection and the translation are due to Miss Allies, and she may be congratulated on the nervous English in which she has clothed the utterances of the saint. The book is divided into four parts, headed respectively "Personal and Philosophical," "Doctrine in Daily Life," "The Kingdom of Our Lord on Earth," and "Eternity." If we had more of this kind of book, and fewer translations from the French, our standard of life and of meditation would be far higher than it is at present. Not the least attractive feature of the present volume is its abundance of scriptural quotations.

* 8vo, cloth, pp. 496. Price 5s. Washbourne.

THE Bishop of Nottingham has published (through the Catholic Truth Society and Art and Book Company), a translation of the *Breviary Hymns and Missal Sequences*,* which should make these authorized compositions better known. The translator's aim has been to produce as literal a translation as was possible in verse, and this has of course prevented any perfection of literary form; but the rendering is probably more faithful than any other that has appeared. The hymns form a very pretty little volume, and form a step in the direction of making the faithful better acquainted with the liturgy of the Church.

IT is sufficient to say that Father Richard Clarke has added another to his invaluable series of meditation books, to ensure for it a hearty welcome and a wide circulation. Faith, Hope and Charity, Patience and Humility, have had their turn; and now the pious author gives us a month's meditation on *Prayer*, an appropriate subject for practical reflection during the Lent which is just upon us. None of the penny publications of the Catholic Truth Society are more deservedly popular than those by Father Clarke.

MRS C. G. Campbell has a good subject in *Father Damien*, † but it cannot be said that her verses rise beyond the commonplace. The Protestant Archbishop of Armagh speaks highly of them and of the "saintly self-sacrifice" of their hero; but we find them devoid of poetry though not of sympathy, while the "other poems" have even less to recommend them.

* Cloth, red edges, pp. viii, 216. Price 1s. 6d.

† *Father Damien and other Poems.* 18mo. pp. 94, cloth. Price 2s. Mowbray and Co.

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BENZIGER BROTHERS, 36-38 Barclay Street, New York; 343 Main Street, Cincinnati; 211-213 Madison Street, Chicago.

MR H. J. Glaisher sends us a little book of verses * which are in no way remarkable, except for the striking but not beautiful cover which contains them. Some of them are written in the curious dialect which the average Englishman conceives to be Irish, and a good many have been set to music.

The London Catholic Directory and Almanack for 1900, issued by the Catholic Press Company, is a useful volume for London Catholics, containing as it does an epitome of information both ecclesiastical and secular. The list of missions contains interesting information as to modes of reaching and dates of building the various churches, with notes on the schools, etc. Some items of information require revision: e.g., only one secretary is named for the Catholic Truth Society. There is an interesting account of St Mary's, Moorfields, illustrated by blocks which have seen better days

THE American *Almanack of the Apostleship of Prayer* is a well-printed publication of 64 pages, containing tales, verses, music and religious instruction. The unique feature is a list of patron saints, with an explanation of the object of their patronage and a glossary of their virtues. Some of the "explanations" are distinctly curious—thus the "reason" why St Sebastian is invoked against epidemics is "a graceful allusion to Homer's opening scene, where Apollo shoots pestilence among Greeks." "Men-scolds" are assigned to St Mary Magdalene, because "women afflicted with cross husbands used to pray her to make them 'Rabboni.'" It is a funny compilation.

UNDER the hybrid title *Agenda Annuaire*,* the Abbé Poey gives us a pocket-book which is a combination of diary, calendar, ritual and general information, for the use of the parochial clergy. A whole page is assigned to each Sunday, and at the top are indicated the Sunday or feast occurring, the Gospel, the indulgences, and the liturgical feasts of the week. Each week-day has a column for entering the intentions of Masses to be said. Amongst other useful information the Latin names of all the French dioceses are given

OF all the mysteries of faith, none perhaps has received less popular devotional treatment than the Holy Ghost. Two years ago the Holy Father issued an encyclical in which he enjoined that "All preachers and those having the care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost;" and he commanded that "every year a novena shall take place before Whit Sunday in all parish churches." As an aid to carrying out these wishes of His Holiness, Father Marianus Fiege has compiled a manual of instruction and devotion.† The work is divided into three parts, the first of which contains doctrinal instructions, the second, devotions for frequent use, and the third special exercises in honour of God the Holy Ghost for particular occasions. We are glad to see that the author has drawn largely on liturgical sources, the Breviary office and Mass for Whit Sunday being given in full; he pertinently remarks:

> In former times the laity would piously assist at all the canonical hours, especially on feast days. Now at most Vespers, and sometimes Compline, are sung publicly. . . . Yet why not take up the Breviary as a manual of private devotion? A small portion of it could easily be recited occasionally. Where will you find a more beautiful form of morning prayer than in the office of Prime, or of night prayer than in the office of Compline?

* *Lyrics from Lazyland.* By Elphinstone Thorpe. 8vo, pp. 83, cloth. Price 3s. 6d. H. J. Glaisher.

* *Agenda - Annuaire pratique du Clergé paroissial pour* 1900, par l'Abbé P. Poey. 4me année. Desclée, Lille.

† *The Paraclete.* Cloth, pp. 352, price 3s. Benziger Brothers, New York.

Father Bampfield.

ONCE more we have to record a loss to the Catholic body in general, and to Catholic literature in particular, in the death of Father George Frederick Lewis Bampfield, which took place at Barnet, the scene of his labours during the last forty years, on January 20. His health had long been failing, and, regretting his death as we do, we have not on this occasion to lament a premature loss, for Father Bampfield had passed his "threescore years and ten," having been born in 1827.

This is not the place for a full account of the deceased priest's life and many good works; of the school which he established and conducted and to which so many owe their education and their start in life, and which reckons many priests among its *alumni;* or of St Andrew's Institute, of which he was the founder and superior. Ever since his reception into the Church by Father Faber in 1856, Father Bampfield has laboured indefatigably in many good causes, and his remembrance will be held in honour.

But as a pioneer in the field of Catholic popular literature, and especially as one of the founders of the first Catholic Truth Society, Father Bampfield has a special claim to notice in these pages. It was in 1868 that our present Cardinal, then Rector of St Joseph's Missionary College, Mill Hill, established the Society. He enlisted as his chief helpers Lady Herbert and Father Bampfield, who had already become known as a writer through the "Catholic Magazine" which was issued at Barnet in 1867 and which, as "St Andrew's Magazine," still usefully fills a place in our popular literature.

To enumerate Father Bampfield's contributions to literature would require more space than we can afford: we must content ourselves with calling attention to some of the pamphlets which are published both at Barnet and by the Catholic Truth Society. Of these incomparably the best are those in dialogue form, of which *Sergeant Jones and his Talks about Confession* is at once the most popular and true type. To write dialogue well is no common gift, but it was one which Father Bampfield possessed in a remarkable degree, and *Sergeant Jones* shows it at its best. Probably no better pamphlet can be placed in the hands of the intelligent Protestant, who, when he has begun to read it, cannot fail to be led on by the bright incisive and attractive style of the writer. Others in the same style are *Carpenter Lynes, or Talks about Our Lady*, and *Chats with Deacon Douglas*—the latter was intended to be a series, of which however only two numbers appeared. *Why in Latin?* and *Cannot* are two more of the telling penny pamphlets which have had a large sale. He also adapted some of the Latin classics for use in Catholic schools, and was the author of a little volume of pleasing but not remarkable verses. The University training—he was B.A. of Oxford—which he received before his conversion was turned to good account in the service of the Church.

Besides tracts in dialogue form, Father Bampfield wrote stories, usually with a moral purpose. Two of his penny tales dealt respectively with mixed marriages and board schools, and he also wrote a number of short, pithy and telling leaflets, which have been widely distributed.

It is, however, as a popular apologist that Father Bampfield's loss will be most generally felt in the world of Catholic literature. As a story-teller or a writer on spiritual subjects he had many equals; but as a conversational exponent, if we

may use the expression, there seems no one to take his place.

Although engrossed in his own work, carried on during these last years in failing health, Father Bampfield always took an interest in the work of the Catholic Truth Society. Many of his popular pamphlets are, as has already been said, published by the Society as well as by St Andrew's Press; and the knowledge that the work, in whose beginnings he had actively co-operated, had attained firm establishment, was naturally a satisfaction to him. R.I.P.



FATHER BAMPFIELD

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Price One Penny Each.

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Chats with Deacon Douglas. 1—Worship. 2—Priests and Priestism.
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In the penny library of the Catholic Truth Society, where everything is good, these "talks" have long been conspicuous.—*Weekly Register.*

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THE Confraternity of the Precious Blood, which during the past half-century has been one of the most potent factors in the extraordinary impulse given by the Fathers of the Oratory to devotional services for the people, numbers some 50,000 members. Twenty years ago Father Best delivered a course of sermons to this sodality, which he has now published under the title *The Blood of the Lamb.** The work is dedicated to Cardinal Vaughan, "who by his writings and by the building and dedication of his stately cathedral propagates devotion to the Precious Blood." The author, while acknowledging his indebtedness to Father Faber, has taken care that nothing in his work shall be a mere repetition or studied imitation of Father Faber's beautiful and well-known book. After a preliminary chapter on "The Lamb of God, the teaching of Scripture and Theology," the "Seven Blood-sheddings" receive devout and eloquent treatment. Other discourses complete the volume.

MR Richard C. Jackson, who has published verses in the "Universe," has been good enough to give us some interesting particulars of the "Imperial Dante Society of Great Britain," of which he is the President :—

It is a society purely for scholars, and only such who may have published or are engaged upon such work—rising above the "middle class" of the usual scribblers about Dante; and for such other folk who are gentlemen (under certain rules), who are entitled to wear a "coat armorial." The society came into being on January 1 last.

WE regret to announce that Catholic periodical literature is the poorer by the demise of *St Peter's* and of *The New Era*. The cessation of the former leaves us once more unprovided with any sixpenny monthly, especially intended for Catholics, the contents of which, both literary and artistic, are on a level with present-day standards; the latter was conspicuous among our penny weeklies for the prominence given to literature and for its admirable portraits and biographies of leading Catholics. Both will be missed by a large circle of supporters, and will be regretted by those who are anxious to see an improvement in the literary level of our popular serials.

* *The Blood of the Lamb.* Cloth, pp. 180. Price 2s. 6d. Burns and Oates.

St Peter in Rome.*

THIS is not, as some unacquainted with Father Barnes's investigations might suppose, a work devoted to proving the presence of the Prince of the Apostles in the eternal city. "For the archæologist," as Professor Lanciani has said, "the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence"—evidence which he summarizes in masterly and conclusive fashion. It is with the second half of the title of his book, St Peter's Tomb on the Vatican Hill, that the author's researches are concerned, and about which he has brought together in this scholarly volume a mass of interesting information. Step by step, through a series of chapters dealing with St Peter's first coming to Rome in A.D. 42, and his return there in A.D. 63; his crucifixion—Father Barnes shows good reason for doubting the popular tradition that he suffered head downwards—in the Circus of Nero in A.D. 67; the wanderings of his body; "the vicissitudes of a thousand years"; and the discoveries of 1626, when Bernini's great baldachino was erected, the author leads us to the present appearance

* *St Peter in Rome and his Tomb on the Vatican Hill.* By the Rev. A. S. Barnes, M.A. Imp. 8vo, pp. 406, 30 plates and other illustrations, cloth. Price 21s. Sonnenschein.

Catholic Truth Society's PUBLICATIONS

SIXPENCE. CLOTH, GILT TOP.

A Bird's Eye View of Church History.

A complete history of the Church in eighty-six small pages seems an impossibility, but the unnamed author of a neat little book, just published by the English Catholic Truth Society, has accomplished this. It is only an outline story, of course, but it forms a perfect whole—the centre round which all history is grouped. It is like a sketch by a master-hand, so bold and so true that what is lacking seems unimportant. "A Bird's Eye View of Church History" is one of the most perfect summaries we have ever seen—a marvel of condensation. We bespeak a wide sale for this booklet.—*The Ave Maria.*

ONE SHILLING. IN SPECIALLY DESIGNED COVER WITH FRONTISPIECE.

The Little Flowers of St Francis.

Thanks are due to the Catholic Truth Society for the art and taste displayed in this edition, and for the charming frontispiece, which represents St Francis as a shepherd preaching to the sheep.—*Franciscan Annals.*

SIXPENCE. CLOTH, GILT TOP, OR IN THREE PARTS, ONE PENNY EACH.

The Lord's Prayer and the Angelical Salutation.

By FATHER JEROME SAVONAROLA, O.P. Edited by FATHER BERTRAND WILBERFORCE, O.P.

Most people have read in magazines and newspapers articles on Savonarola, but few have made acquaintance with his writings. The anonymous translator of these little treatises and the Catholic Truth Society who have published them in a handy little volume are entitled to gratitude for having given everybody an opportunity to secure a glimpse of the real Savonarola. The meditations and suggestions have both pith and savour.—*Catholic Times.*

Two little treatises on the Lord's Prayer and the Hail Mary, by Savonarola—the first translated from the Latin, the second from the Italian—have been published in attractive form by the Catholic Truth Society. Those who think of the great Dominican only as a fanatic or a demagogue would do well to examine these devout treatises. The Lord's Prayer is considered as a subject for reading, meditation, prayer and contemplation. The exposition of the Hail Mary, which is practical as well as pious, was written at the request of a religious community at Ferrara.—*The Ave Maria.*

SIXPENCE CLOTH: THREEPENCE PAPER. Pp. 124.

Words on Wings.

Compiled by A. E. SEWELL.

Short, suggestive thoughts for every day in the year taken from the writings of holy and learned men. The little work will be found most useful by those who are hard-worked and have not time for long meditations.—*Catholic Times.*

TWO SHILLINGS AND SIXPENCE. BROWN CLOTH, Pp. 252.

The Spirit of the Third Order of St Francis.

Translated from the French of the Very Rev. PETER BAPTIST, O.F.M., by a Tertiary of St Francis; with a Preface by CARDINAL VAUGHAN.

All who wish to know what are the work and the spirit of the Third Order will find abundant information as to both in this book.—*Catholic Times.*

of the tomb, of which he gives a most detailed account, based upon the best authorities, and to the little chapel of San Salvatorino in the crypt, wherein a close personal inspection induces him to believe that the remains of the ancient entrance to the sepulchral chamber containing the bodies of the Apostles may yet be traced:

It is here, if anywhere, that we may hope to solve the enigma which St Peter's tomb presents, and to find out whether there is any possibility of pilgrims once again being permitted to descend into the sepulchral chamber, to lay their hands on the actual sarcophagus in which the body rests, and to see with their own eyes the gold cross which has rested on its top ever since the far-off days of Constantine and his mother Helena.

In our limited space we can of course only give the barest indication of the interest attaching to Father Barnes's handsome volume, an interest by no means confined to the Catholic world. It is a thoroughly conscientious piece of work, carried out in the best critical spirit—that which carefully examines every detail of evidence, not with the idea of disproof, but with the intention of arriving at an honest conclusion.

New Fiction.

IN the *Chronicles of the Little Sisters*,* which Mrs Mannix gives us in an attractive-looking volume, we have some two dozen short stories of the kind with which Lady Herbert has familiarized us on this side of the Atlantic in her ever-popular "Wayside Tales." There is abundant variety, both in manner and matter, for Mrs Mannix is a shrewd observer and, moreover, has a keen sense of humour, as evinced in the account of the visit of a well-meaning organization disrespectfully entitled by the popular voice, "The Smelling Committee," to one of the homes of the Little Sisters. The stories are not intended for the very young, who will prefer, as we do ourselves, Mrs Mannix's volume of "The Tales Tim told us," already noticed in these columns; but every one will read them with interest and with due appreciation of the pathos which marks many of the narratives.

*The Duchess of York's Page** is an historical tale from the practised pen of Mrs William Maude, the hero of which, Gabriel Roy, follows his royal mistress from St James's to St Germain's, when the flight of James II, with which the story concludes, ended the reign of the Stuarts in England. The characters are, of course, mainly historical, and include Father de la Colombière, whose connection with the then rising devotion to the Sacred Heart is suitably noted. The extremely pretty cover of the book demands especial mention; we have seldom seen a volume more attractively produced. If the publishers will provide a suitable end-paper for future bindings, the book may challenge competition with far more ambitious publications. As a school prize, Mrs Maude's interesting and well-told story is certain to be popular. Only one point raises our doubts: *did* folk say "ain't" in the seventeenth century? The volume is "dedicated by permission to the Duchess of York," a fact which we fear will distress the "Protestant Woman"; and the York Rose forms the principal decoration of the cover.

Forthcoming.

THE Catholic Truth Society has undertaken to publish a new series of volumes devoted to "Catholic Artists,"

* 8vo, pp. 378, cloth, price 1 dol. 25. Ave Maria Office, Notre Dame, Indiana.

* 8vo, cloth, gilt, pp. 186. Price 2s. 6d. Washbourne.

ART AND BOOK COMPANY

READY FEBRUARY 16.

A NEW BOOK OF MEDITATIONS FOR LENT AND THE HOLY YEAR

Jesus the Redeemer: Meditations for every day in Lent

BY L'ABBÉ MAX. CARON. Translated from the French by C. WHELLER.

[SPECIMEN]

MEDITATION XLIII

Wednesday in Holy Week

The Treason of Judas

Now the feast of unleavened bread, which is called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death, but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates how he might betray Him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude (Luke xxii).

PRELUDE

THE history of the day which we are beginning is dark and sorrowful. It is that of the betrayal.

Redeemer 203

Jesus let the cross fall to the ground and lifted Himself up to meet His mother. We are not told what words were said, but is not silence the only language for a mother's sacrifice? O Queen of martyrs! It was for our redemption that thou hast uttered thy *Fiat.*

Again, it is three o'clock in the afternoon. The Jews have finished their work. The Messias is crucified. The last drops of His precious Blood are slowly trickling down from His wounded hands and feet. Pain draws a cry of anguish from Him; for, although He is God and eternal, He is man like us, and no human words can tell His sufferings. Above His head, heaven is armed against Him, for He is laden with the world's iniquity. The sun hides itself from such atrocities, and the lightnings of God's wrath alone illumine the final scene of man's redemption.

Near Him stand His mother, St John, the Magdalene and the other holy women. Further off, the

ART AND BOOK COMPANY, London and Leamington

the two first of which will appear shortly. "Fra Angelico" has been undertaken by Mrs Crawford, and "Botticelli" by Miss Streeter, whose art criticisms formed an attractive feature of the "New Era." The volumes will be in the style of the "Bird's-eye View of Church History," and will cost 6d. each.

THE Catholic Truth Society will publish immediately, in a shilling volume, a course of lectures on the unity of the Church, by the Rev. Charles Coupe, S.J. The lectures were published in pamphlet form immediately after delivery by the Preston Branch of the Catholic Truth Society, and are republished in a revised form in the hope that they may help Catholics better to defend, and non-Catholics better to apprehend, papal infallibility and all that it implies.

THE Catholic Truth Society will publish immediately, by the kind permission of Father Neville, Cardinal Newman's lectures on "the Social and the Religious State of Catholic Countries no Prejudice to the Sanctity of the Church." Each will form a penny pamphlet.

FATHER Bertrand Wilberforce's translation of Blosius's *Book of Spiritual Instruction*, and Father John Procter's work on *The Catholic Creed*, will be published by the Art and Book Company in the last week of February.

A NEW book of meditations for Lent, from the French of the Abbé Max Caron, bearing the title of *Jesus the Redeemer*, which happily recalls the devotion proposed to the faithful during this Holy Year, will be published immediately by the Art and Book Company (18mo, 2s. 6d. net). A reading from the Bible introduces each Meditation, and this is followed by a short Prelude, which generally describes the actual scene of the events related in the reading. Then follow two Points and a concluding Prayer and Resolution. These Meditations are quite free from exaggeration, whether in language or in thought; they have moreover a note both of solidity and of originality which will commend them to many.

MESSRS Sands & Co. will shortly publish "The Testament of St Ignatius Loyola," by "E.M.R.," with preface by George Tyrrell, S.J.; "A Son of St Francis: St Felix of Cantalice," by Lady Amabel Kerr; "A Life of St Antony of Padua for the Young," by Mrs Hugh Bell; "The Holy Year of Jubilee," by the Rev. H. Thurston, S.J., fully illustrated; "A Day in the Cloister," by Dom Bede Camm, O.S.B.; "A Commentary on the Psalms of the Little Office," by "Peregrinus"; "The Flowing Tide," a story by Madame Belloc; "Convent Life," a short account of the Religious Orders in Great Britain and Ireland, fully illustrated, by Miss Steele.

MESSRS Marlier, Callanan & Co., of Boston, U.S.A, announce the early publication of the *Life of Blessed Raymund of Capua*, by the Very Rev. H. M. Cormier, O.P. Blessed Raymund is one of the glories of the Order of St Dominic, and we are indebted to him for the biography of St Catherine of Siena. The English version is by Mr J. Dillon Trant.

MESSRS Burns & Oates have in the press *A Month's Meditations*, left in MS. by the late Cardinal Wiseman.

THE Catholic Truth Society will publish immediately a new story by the author of "The Prig," entitled *Poor Dear Ann*. It will be a shilling volume.

ART AND BOOK COMPANY

FOR LENT.

The Road to Calvary. Fourteen Different Methods of Making the Way of the Cross. Translated from the French. Edited by Father BERTRAND WILBERFORCE, O.P. Narrow 24mo, 1s. 6d.

Each of the different Methods has some special thought, which is dwelt upon in the meditations and prayers for the several Stations. In the first the prevailing thought is of Sin as the cause of the Sufferings of Jesus; in the second it is of the Humiliations of Jesus. In others it is the thought of the Patience of Jesus; of Abuse of Grace; of Perseverance; of the Love of Jesus, etc.

Short Meditations, according to the method of St Ignatius. Small 8vo, 3d. each. The twelve months bound in two vols, 5s.

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In Latin and English. The only complete SIXPENNY edition. Revised by Dom J. A. MORRALL, O.S.B. Cloth limp, 6d.; cloth gilt, 1s.; roan, 2s.; calf or morocco, 3s. 6d. to 5s.

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The Ceremonies of Holy Week. By Father THURSTON, S.J. **Palm Sunday, Tenebræ, Maundy Thursday, Good Friday. Holy Saturday.** 1d. each. In one vol. 6d.

This series of Penny Tracts explains in a popular style the principal features of the Service for Holy Week.

Salvation of the Dying. Translated from the work of FR BOUE, S.J.; edited by the late REV. W. H. EYRE, S.J. 1s. 6d; cloth flush, 1s.

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ART AND BOOK COMPANY, London and Leamington.

Religion and Morality. *

IF the dissertation presented by the Rev. James J. Fox at the Catholic University of America for the degree of Doctor of Divinity represents anything like the general level of the requirements of that body, their degrees will be held deservedly in the highest esteem. The extensive reading, the grasp of subject, the clearness and forcibleness of exposition of which this treatise gives evidence are certainly very remarkable in one who is presumably a comparatively young student, and encourage the hope that a writer of no ordinary power has been added to the roll of defenders of the Faith.

In these days of endless and hopeless variance among non-Catholics in regard to even the fundamental doctrines of the Christian faith, there is a tendency to seek a way out by abandoning all dogmatic teaching as unimportant, and insisting exclusively on moral rectitude as constituting the whole of religion. Similarly agnostics maintain the sufficiency of a morality which is independent of all religious considerations. The important task which our author has undertaken is to show that the ultimate appeal in questions of conscience always has been, and must be, to certain religious sanctions; and that without such a basis anything like a stable system of ethics is impossible. He appeals in the first place to history. The ethical systems of Assyria, Egypt, India, China, Greece and Rome, of Mahometanism, and of semi-civilized and savage races are examined, and with this result:

Universal history bears out the conclusion which Mr Kidd [in "Social Evolution"] has thus expressed: "We may survey the whole field of man's religions in society, both anterior to and contemporaneous with our modern civilization, and we shall find that all religious belief possesses those characteristic features. There is no exception. Everywhere these beliefs are associated with conduct having a social significance; and everywhere the ultimate sanction which they provide for conduct which they prescribe is a supernatural one."

It is sometimes objected that there have been philosophic sceptics, who have maintained a high standard of morality.

Yes [says our author], but they have been few. Fewer still were those who spoke from conviction; and they will become a yet smaller handful, if we deduct from their number those who, as Plato observed, found the approach of death an efficient solvent of scepticism. A residue may yet stand; but their contradiction to mankind's universal verdict upon the existence of a supernatural sanction no more impairs that testimony, than an occasional case of suicide contraverts the truth that self-preservation is the primary instinct of sentient existence.

In another section of his work Dr Fox discusses the basis of morality laid down by natural and supernatural religion, and finally criticizes the alternative systems propounded by Kant, Mill and Spencer. To students the work will be of great value for the extensive bibliography which it contains.

* *Religion and Morality*; their Nature and Mutual Relations historically and doctrinally considered. By the Rev. James J. Fox, S.T.D. (W. H. Young & Co., New York.) Crown 8vo, cloth, pp. 322; rice 2 dols. net.

Church Music.

IT is curious to read that at the closing services at St Mary's, Moorfields, on November 12, "the offertory piece (*sic*) was taken from Rossini's 'Stabat Mater,'" and that in the evening, the same composition having been given by the choir, "to the moving strains of Mendelssohn's 'War March of the Priests,' congregation and priests left the building"!

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of *The Chord*,* December, 1899, wherein Mr Vernon Blackburn discourses on "Music in the Roman Church," and Mr R. R. Terry on "Anglican Church Music." Mr Blackburn does not mince matters: "Although the Roman Church possesses in her treasury-chest some of the finest music that has ever entered the brain of man, her average musical performance all over the world is deplorably inartistic and vulgar." Here is another passage:

> You can have a reasonably dignified church service without spending one stiver more upon the church choirs than you are now spending in order to obtain a result that is tawdry, frowsy and ragged. . . . You have Miss A singing duets with Miss B to the words "Domine Fili Jesu Christe," as if they were singing "Oh that we two were maying," or "There's life in the old horse yet," and to music which would disgrace a tenth-rate writer of music-hall songs. Or if it is a male choir, you hear thunderous basses without a note in tune, and emasculated tenors engaged over worrying the most solemn words of the Creed, as though they were prize-dogs and the Creed were a sack of rats; or calling upon the Lord to give them peace in a way that, could they have been heard last Christmas at Pretoria, might have provoked the Boer ultimatum six months before its appearance.

MR Blackburn allows that there are exceptions; but, "as a rule, the art of music is not only neglected, but is disgraced and dishonoured." He is equally emphatic about our hymns:

> The plain-song hymns of the *Vesperale* are nearly all beautiful; the popular hymn-music of the churches is nearly all as vile as vile literally worthy of the music-hall instinct with commonness and vulgarity.

MR Terry combats the view that Tallis, Byrde and their contemporaries can rightly be called "Fathers of English church music," and asks "whether it would not be more correct to call them the last of the old Catholic composers." He goes on to show that "the Latin originals of no less than nine English anthems are to be found in Tallis's 'Cantiones Sacræ'"; and deals similarly with the compositions sung in English cathedrals similarly adapted from the compositions to which Byrde and Tye set the Latin of the liturgy.

MR Terry is making a collection of these in their original form, or, as he puts it, "restoring these strayed sheep to the Roman obedience." The outcome of his work has been the publication of a series called *Downside Motets*, of which Book IV has been sent to us. These publications contain, together with motets by the Roman polyphonic school, compositions by Byrde, Tallis, Tye, etc, which have hitherto been regarded as Anglican anthems, but which Mr Terry contends were originally settings of Catholic Latin texts. Thus Book IV, No. 2, *Civitas sancti tui*, is the original form of an anthem which is most popular in Anglican circles, and was actually sung at the last Church Congress as a specimen of the finest music of "the great Anglican school." We very heartily wish Mr Terry success in his interesting and valuable researches. We have to thank him for a note in answer to a correspondent who doubts the propriety of reckoning Byrde as a Catholic composer; this will appear in our next issue.

OF the *Third Mass in honour of St Vincent** we need say no more than that we cannot recommend it. The melodies and harmonies are commonplace and trivial, and

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on page 7 four words of the text have been left out, viz., *qui tollis peccata mundi*. It is true that as an afterthought an attempt has been made to supply the missing words with the aid of a rubber stamp and violet ink, but as the notes *over* which they are placed are already responsible for the words *Miserere nobis* placed under them, it cannot be regarded as satisfactory. Talking of rubber stamps, it is not customary with respectable publishers to stamp "*specimen*" in large letters in four different parts of books sent for notice. They generally consider that the least they can do in return for the gratuitous advertisement which they solicit is to let the writer of the notice have a clean copy. In the present instance our regret is the less, as we have not the smallest desire to keep the work in question.

C.T.S. Notes.

MEMBERS are reminded that subscriptions for 1900 are now due. It will greatly assist the Society if new and renewed subscriptions are paid as soon as possible to the Treasurer, W. Holland King, Esq., 9 Old Square, Lincoln's Inn, London, W.C. The subscriptions of associates should be sent to the Hon. Secretary Associates' Fund, 69 Southwark Bridge Road, S.E.

THE following extract from the report of the men's class of St Anne's Sunday School, Ancoats, Manchester, for 1899, will be read with interest:

Your committee view with satisfaction the fact that, during the year, 1,800 copies of the penny pamphlets of the Catholic Truth Society, as well as a number of the society's bound volumes, have been sold in the class.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

*Allies, Mary H. Leaves from St Augustine. Edited by T. W. Allies, K.C.S.G. Second edition, revised and corrected. Pp. xii, 483, 8vo, cloth. 5s. Washbourne.

*Bagshawe, Right Rev. E. G. Breviary Hymns and Missal Sequences. Pp. viii, 216, 12mo, cloth, red edges. 1s. 6d. C.T.S. and Art and Book Company.

*Barnes, Rev. A. S. St Peter in Rome; and his Tomb on the Vatican Hill. Thirty plates and several illustrations. Pp. 406, imp. 8vo. 21s. Sonnenschein

†Caron, Abbé Max. Jesus the Redeemer. Translated by C. Wheller. Pp. 208, 18mo, cloth. 2s. 6d. net. Art and Book Company.

*De Margerie, A. Saint Francis of Sales. Translated by Margaret Maitland. With a Preface by G. Tyrrell, S.J. "The Saints" Series. Pp. xv, 206, 8vo, cloth. 3s. Duckworth and Co.

Francis, M. E. A Daughter of the Soil. Pp. 402, crown 8vo. 2s. 6d. Harper.

Francis, M. E. Yeoman Fleetwood. Pp. 412, crown 8vo. 6s. Longmans.

Gardner, E. G. Dante's Ten Heavens: Study of the Paradiso. New edition. Pp. 366, 8vo. 12s. Constable.

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*Gerard, Rev. John, S.J. Evolutionary Philosophy and Common Sense. Pp. 135, 8vo, cloth. 1s. Catholic Truth Society.

*Mannix, M. A. Chronicles of the Little Sisters. Pp. 378, 8vo. cloth. 1 dol. 25. Notre Dame, Indiana.

*Martin, Lady. A Daughter of France, 1464-1505. Records of Blessed Jane, Founder of the Order of the Annunciation. Curtailed from the French of the Countess de Flavigny. Pp. 145, 8vo, limp, cloth. 1s 6d. net. Burns and Oates.

*Maude, Mrs William. The Duchess of York's Page. Pp. 186, 8vo, cloth, gilt. 2s. 6d. Washbourne.

†Mulholland, Rosa. Onora: a Novel. Pp. 362, 8vo, cloth. 3s. 6d. Grant Richards.

Prior, E. S. History of Gothic Art in England. Illustrated by Gerald C. Horsley, plans, diagrams. Pp. 480, folio. 31s. 6d. net. Bell.

*Purcell, E. S. Life and Letters of Ambrose Phillipps de Lisle. Edited and finished by Edwin de Lisle. 2 vols. Portraits. Pp. 824, 8vo. 25s. net. Macmillan.

*Rushforth, G. M'Neil. Carlo Crivelli. Illustrated. "Great Masters" Series. Pp. xi, 122, 8vo, cloth. 5s. net. Bell and Sons.

Ruskin, John. Giotto and His Works in Padua. New small edition. Crown 8vo cloth, gilt top. 7s. 6d. net.

Sergeant, Adeline. A rise in the World: a Novel. Pp. 318, crown 8vo. 6s. White.

Spence, H. D. M. The White Robe of Churches of the Eleventh Century: Pages from the Story of Gloucester Cathedral. Pp. 386, ex. crown 8vo. 7s. 6d. net. Dent.

*Thorpe, Elphinstone. Lyrics from Lazyland. Pp. 83, 8vo, cloth. 2s. 6d. H. J. Glaisher.

MINOR.

*Clarke, R. F., S.J. Prayer: Meditations for a Month. Pp. 32, 12mo, wrapper. 1d. Catholic Truth Society.

*Communion of the Weary. 1d. C.T.S.

*London Catholic Directory and Almanack for 1900. Pp. 148, 8vo, paper boards. 6d. Catholic Press Co.

The following books are also noticed in the present number:

Angeli's *The Divine Consoler*
Baptist's *The Spirit of the Third Order of St Francis*
Best's *The Blood of the Lamb*
Bolo's *The Tragedy of Calvary*
Bolo's *The Morrow of Life*
Campbell's *Father Damien and other Poems*
Fiege's *The Paraclete*
Fox's *Religion and Morality*
Herbert's (Lady) *The First Martyrs of the Holy Childhood*
Lings' *The Story of the Divine Child*
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Catholic Times and Catholic Opinion.—The whole work may be called an instructive page from the remote past. In the excellence of the style and the admirable manner in which the book is brought out, it bears witness to the fact that St Benedict's, Rome, is becoming a great centre of light and leading on the Continent.

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Life of Helen Lucretia Cornaro Piscopia,

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Dublin Review.—This biography has an interesting bearing on what may be called one of the questions of the day: the admission of women to University degrees. . . . The main interest of the life lies in the circumstance that in this, probably the most remarkable instance of the highest intellectual gifts in a woman being sedulously cultivated and used to their utmost capacity, severe study and the most cultured intellectualism appear not in the slightest degree to have dimmed her feminine grace and delicacy; she was no amazon, but a woman gentle, modest and loving to the end. . . . The life, which occupies a hundred pages, is well written, and is adorned with four portraits of the heroine and with other illustrations, and it ought to become a useful handbook with the advocates of higher education for women.

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CATHOLIC BOOK NOTES

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company,* 11 *The Parade, Leamington.*

The Holy Year.

IT is part of the programme adopted by the English National Committee for the Solemn Homage to be offered to our Lord during the Jubilee year "to promote the publication of essays, on (*a*) the Divinity of Jesus Christ; (*b*) the Allegiance and Loyalty due to Jesus Christ; and (*c*) the Allegiance and Loyalty to the Vicar of Jesus Christ." Such essays should be forwarded to Mgr Dunn the Secretary of the Committee, at Archbishop's House, Westminster, before May 1 next.

The devotion proposed to the faithful during the Holy Year recalls the work by Father Douglas, C.SS.R., entitled *The Divine Redeemer*, published by the Catholic Truth Society and the Art and Book Company. Father Douglas wrote his book originally in Italian. The first part of the work sketches very briefly the preparation of the Incarnation from Old Testament history; the second gives us the life of our Lord in the words of the Gospels; the third portrays the work of Redemption as crowned in the mission of the Holy Ghost and in the progressive development of the Church to our own day under the reign of Christ's vicar. Father Douglas was anxious that his book should be cheap, and this handsome volume of 750 pages, bound in cloth, costs only half a crown.

The Cardinal's Lenten P
A Call on the Laity for Christian Work, announces that the special work to be set on foot in the archdiocese in connection with the Holy Year is the re-establishment of "the common Christian brotherhood that united all classes together in the olden time:

> To sum up in a word: We must form clubs or associations in every mission for the young who have left school, and bring the influence of the educated, the refined and the richer classes to bear upon the lives of their humbler brethren.

The Pastoral especially recommends

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A Month's Meditations. From unpublished MS. left by the late CARDINAL WISEMAN. Crown 8vo, handsomely bound in cloth, leather back, 4s.

The Divine Consoler. Little Visits to the Most Holy Sacrament. By J. M. ANGELI, of the Lazarist Fathers. Translated by GENEVIÈVE IRONS. Cloth. 2s. 6d.

☞The contents of this little work consists of communings with God in the shape of conversations with the Saviour during visits to the Blessed Sacrament, various prayers, and consoling thoughts by St Vincent de Paul. The book in design resembles certain portions of the "Imitation of Christ," and will no doubt do much to promote love for our Lord. Miss Irons has translated the French text into most excellent English.—*Catholic Times.*

A Daughter of France. 1464–1505. Being records of Blessed Jane, Foundress of the Order of the Annunciation. Curtailed from the French of the Countess de Flavigny, by LADY MARTIN. 1s. 6d. net (postage, 3d.)

Readers of "Quentin Durward" will remember how Scott, in his character-sketch of the astute and wily Louis XI, speaks of the monarch's deformed daughter Jane, who married Louis Duke of Orleans, and as a result had many, many trials. When the Duke succeeded to the throne as Louis XII, she became the Duchess of Berry, and led a saintly life, founding the Order of the Annunciation, and doing other good works. The story of her sad life is well told here.—*Catholic Times.*

Vespers and Compline. A Soggarth's Sacred Verses. By the Rev. MATTHEW RUSSELL, S.J. Crown 8vo, cloth, gilt, gilt top, 3s. 6d.

All the poems are both scholarly and fervid, and enjoy the rare distinction among sacred verse of showing genuine poetical feeling. The book cannot but prove cordially welcome to those readers to whose sympathies it makes so tender and graceful an appeal.—*Scotsman.*

The Nativity of our Lord Jesus Christ. From the Meditations of Anne Catherine Emmerich. Translated from the French by GEORGE RICHARDSON. Cloth, gilt. 2s. 6d.

A striking characteristic of this book is the sweet simplicity with which the holy nun deals with the subject, and the intensely practical character of her remarks. There is, nevertheless, a peculiarly winning power in her words, and an unction which is redolent of the Divine source from which they came. The book will be found a most useful and suggestive one for spiritual reading.—*Child of Mary's Journal.*

The Blood of the Lamb. BY KENELM DIGBY BEST, Priest of the Oratory of St Philip Neri. Crown 8vo, cloth. 2s. 6d. net. (postage 3d.)

These essays should serve as a revelation to those outside the Church in search of the truth, and could not fail to awaken an echo in the mind of even the most prejudiced. Short enough to avoid all chance of exciting a sense of weariness, each chapter will be found to contain ample food for meditation and reflection.—*Tablet.*

Carmel in England. A History of the English Mission of the Discalced Carmelites, 1615 to 1849. Drawn from documents preserved in the Archives of the Order by Father BENEDICT ZIMMERMAN, O.C.D. Crown 8vo, cloth. 6s.

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the establishment of Boys' Brigades and other practical social works. It is published at a penny by the Art and Book Company, who have also issued a new edition of the Cardinal's Advent pastoral on "The Solemn Homage."

In connection with the same pious work the Catholic Truth Society has decided to bring out a new edition of the Four Gospels, with notes, at a penny each. The Society has undertaken this work in the belief that nothing is more certain to promote devotion to Our Lord than an intimate acquaintance with the inspired records of His sacred life; and in this belief it will shortly publish a little penny life of Christ, uniform with the Gospels, which Lady Amabel Kerr has undertaken to prepare.

Under this heading may fitly be mentioned the well-printed *New Testament*, extending to nearly 700 pages, which Messrs Gill & Son, of Dublin, have just reissued, neatly bound in limp cloth, at the price of a shilling. Our Protestant friends who are anxious for the distribution of the Sacred Scriptures in Ireland cannot do better than purchase and distribute this duly authorized edition.

The Gospel Story.*

AS our readers are aware, the late Mr Costelloe had for some years been engaged in the preparation of a new Life of our Lord for the Catholic Truth Society. Shortly before his death he completed the revision of the proofs of this work, which is published by Messrs Sands and Company, although copies may be obtained at the C.T.S. depôt.

The volume provides one more means towards that solid instruction in the Bible which we have all come to realize as one of the immediate needs of our rising Catholic generation. The book is intended for young people from the ages of twelve to sixteen, and may be said to take a place midway between the "Bible Picture-book for Catholic Children" by Lady Amabel Kerr, published not long ago by the C.T.S., and the admirable "Life of Jesus" by the Abbé Fouard, which makes an excellent text-book for older students. Mr Costelloe has followed the usual plan of weaving the Gospel story as related by the four evangelists into a single chronological narrative, supplying as he goes just that background of information concerning the geography of the Holy Land and the customs of the Jewish people which is necessary to render the Gospel comprehensible to young people. On all points which for one reason or another offer recognized difficulties, such as the time of the coming of the Wise Men, or the actual locality of the Crucifixion, he provides very full explanations. So, too, he mentions the apocryphal legends that have grown up round the authentic narrative. It may be well to mention that when the work was intended to be published by the C.T.S. it received the *nihil obstat* of F. Parkinson, S.J., and the *imprimatur* of the Bishop of Southwark, although these do not appear in the volume as now issued.

Some readers may regret that Mr Costelloe has not adhered more closely to the biblical text, and that in some places—such as the interview between Christ and Nicodemus, which he reduces to half a page—he has not given the actual words of our Lord more at length. But the author's language, if entirely modern, is always simple and dignified; the narrative is unfolded with great

* *The Gospel Story for Catholic Homes.* By B. F. C. Costelloe, M.A. Sands and Company. 8vo, pp. xii, 435, cloth, illustrated, price 6s.

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Notes on New Books

THE Very Rev. J. B. Hogan, D.D., of the Congregation of St Sulpice, President of St John's Seminary, Brighton, Mass., already favourably known by his valuable work on "Clerical Studies," has further increased the indebtedness of the clergy by his *Daily Thoughts for Priests*,* which though published only last year is already in its second edition. The author's idea is that priests, especially in missionary countries, are busy men, that they have no time for long meditations or spiritual reading, but that they ought not on that account to allow themselves to be deprived altogether of their necessary spiritual food. "Should they not rather," he pointedly puts it, "as men of business often do when compelled to miss their meals, try to sustain their strength by getting some nourishment when and where they can?" The purpose of this volume is to provide them with such sustenance in an easily accessible form. It consists of fifty "Thoughts," almost entirely borrowed from the Gospels, on the spirit and duties of the priesthood. The beatitudes are treated first, and then miscellaneous subjects. Each "Thought" is extended to about four pages, and any one of them, as the author remarks, "in its condensed form will be found sufficient for one spiritual meal, but on condition that it be assimilated slowly. Quickly swallowed food is no better for the soul than for the body."

SOME months since we noticed with approval Father Jerome O'Neil's well-written and temperate "sketch" of Savonarola, of which he promises a new edition; and we now receive from the same publishers a new volume devoted to an important point in the history of the great Dominican, bearing the title, *Was Savonarola really Excommunicated?** Father O'Neil answers the question, which he discourses at length, in the negative; and adduces what appears to the untutored lay mind good reasons for his conclusion. But we are surprised to find throughout the book no reference to Father Herbert Lucas's work, in which it will be remembered the opposite view is maintained. It may be that the present volume was completed before Father Lucas's papers appeared in collected form, but their serial appearance in the "Tablet" took place sufficiently long ago to entitle them to some notice here. For the rest, Father O'Neil writes well and clearly, and, although he

* Boston: Marlier, Callanan and Co. London agents, Art and Book Company; pp. 202, cloth, 4s.

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does not disguise his sympathy with this great ornament of his Order, he does not write as a partisan. We note that the author has another volume in preparation, entitled "Was Savonarola a Prophet?"

THE interest in Savonarola which exists among ourselves is likely to render acceptable his *Meditations on the Miserere*, which Father Bertrand Wilberforce has had translated, and has edited for the Catholic Truth Society. It makes a little three-penny book, in the style of his "Our Father" and "Hail Mary," and has a pathetic and special interest from the fact that it was written during the imprisonment which immediately preceded Savonarola's execution. Father Wilberforce says in his preface:

> The translation was made from a volume in the British Museum. It contains only the meditation on the "Miserere"; is printed in black letter, and in double columns. There is no pagination. A rough woodcut of the crucifixion is on the title-page. It is entitled: "Expositio ac meditatio in psalmum Miserere Fratris Hieronymi de Ferraria, Ordinis Prædicatorum, quam in ultimis diebus vite sua edidit"; and is described in the British Museum catalogue as of the year 1500.

LAST month we mentioned, in anticipation, some of the features of the Abbé Max Caron's little book, entitled *Jesus the Redeemer.* * The author has followed the spirit of the liturgy for the present season in offering us various scenes from our Lord's ministry and passion as subjects for our meditation. There is a character of freshness and modernity about this book which should commend it to some whose familiarity with older and more old-fashioned meditation books has somewhat dulled their sensitiveness to the lessons they offer. One or two statements require modification, e.g., "Tradition says that the thorns of the crown still bore a few flowers." We have not met with this tradition; but, apart from the uncertainty as to the plant from which our Lord's crown was made, it is certain that under no circumstances do "thorns" bear flowers.

THAT a work has survived for upwards of a century is no small testimony in its favour in these days of countless new books. *The Perfect Religious*,* was written by Mgr d'Orléans de la Motte, Bishop of Amiens during the period immediately preceding the French revolution, and has been frequently reprinted; the present translation is from the Lyons edition of 1821. The work consists of a series of instructions for the use of confessors, of nuns, and of those who aspire to the religious life. After an introductory section setting forth a general view of the virtues and employments of a convent, a sketch is given of a "perfect religious," and then follow an examination of conscience and two methods of hearing Mass. The instructions, on the whole, seem to be of a solid and practical character; but it may be doubted whether it would not have been better to have printed the work for private circulation only. Certain portions of it are by no means suitable for the general reader, notably one point, on which, by a little judicious garbling, such a quotation as the following might be produced: "What is a true nun? *A nun is a living victim*" [p. 51, author's italics], "a victim in and through the employments in which she is engaged, immolated continu-

* *Jesus the Redeemer: Meditations for Every Day in Lent.* Translated by C. Wheller. Art and Book Company. 18mo, cl. pp. iii, 219. Price 2s. 6d. net.

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ally, but not slain; always living and yet always dying" [p. 8]. The author means no more than that a nun's life is one of continual self-sacrifice; but what a plum for our contemporary the "Protestant Woman"!

IN a little book of *Prayers from Old English Sources*, on the eve of publication by the Catholic Society, Dom Aidan Gasquet makes a welcome addition to our store of devotional literature. The prayers are taken in the main from two small manuscript volumes of private devotions, compiled by a monk of Winchester who died in 1052; but many of them are of an earlier date, and represent the traditional private prayers of the Saxon period. The translator has endeavoured to preserve as far as possible the force and rhythm of the original Latin prayers, and, as he says, "It will be seen that they all manifest that spirit of simple and solid piety which evidently characterized the pre-Norman church in England." The volume forms one of the cheap and pretty sixpenny series which was inaugurated by the "Bird's eye View of Church History."

ONE must surely rejoice at the object of the recently-issued selection of *Readings from Fors Clavigera*,* which has been compiled with the "aim of opening its message to all sorts and conditions of men" It has of late been shown by the author of "No. 5 John Street" how great is the need of some such message. The wider knowledge of much of Ruskin's teaching on the true condition of society, and on the right ordering of man's daily life, cannot fail to be beneficial. His teaching on many of these subjects, moreover, is strikingly mediæval, and therefore Catholic, in tone. The book, both in printing and binding, leaves nothing to be desired. We wish it a large circulation.

* Cloth pp. 200. George Allen, 1899. Price 2s. 6d.

In *The Silver Cross*,* "a collection of poems and hymns for the sick and suffering," we have an extremely pretty little volume, which is likely to prove acceptable to those for whom it has been compiled and arranged by Miss Helen Douglas. It is the "humbler poets" rather than "the grand old masters" or "the bards sublime" who have been chiefly laid under contribution, and, measured by a high standard, the book is unequal and even in places weak; but for its especial public this perhaps is not altogether a drawback. In addition to numerous translations from the Latin, we note that Catholics are represented by Father Faber, Mrs Hamilton King and Miss Procter; Newman, however, is absent, and so are Mrs Hinkson and Lady Gilbert, many of whose verses would fitly find a place. An index of authors would add to the completeness of the collection.

THE C.T.S. *Simple Prayer Book*, which is now in its 640th thousand, has lately been issued in a stiff red cloth cover at 2d., in addition to the former issues at 1d. and 4d. The binding of the last-named has been greatly improved, and gilt edges have been added which make the little volume as elegant as it has proved to be useful.

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A valuable journal of meditation a compendious and profound course of dogmatic theology.—*H. E. Cardinal Vaughan.*

The result of his zeal and industry is eminently satisfactory, and we have no hesitation in recommending these meditations to all, but especially to the better educated and the more philosophically minded of the clergy and laity. The Meditations are rich and full, and seem heavily charged with deep and pregnant thought.—*Dublin Review.*

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1s. net. It is very complete, admirably illustrated, and by no means dear; but we agree with the "friend" who said to the author, Mr P. Kaufmann: "It is a regular advertisement you have made there!" The translation on the whole is good, but "lector" is not our usual equivalent for "lecteur." It is fair to add that the language which has come to be known as "English as she is spoke" is confined to the advertisement part of the book.

THE Catholic Truth Society have just issued a second edition of Lady Amabel Kerr's *Joan of Arc*, which is now published at the popular price of a shilling. Certain corrections suggested by Father Wyndham and Mr Andrew Lang have been incorporated in this edition.

THE third part of *Arundel Hymns** does not differ materially in plan or in the character of its contents from the preceding issues, which have been duly noticed in these columns. The contents cannot fail to interest the musician, and present many interesting and novel features; but we do not think the greater part of them, whether as to words or music, are likely to become popular as additions to the hymnody of our churches, nor are we of opinion that we should gain by their introduction. Several Italian melodies make their appearance—we believe for the first time in an English book; and we are glad to find Croft's noble tune, "St Ann's," in a Catholic collection. The Rev. J. O'Connor, whose original verses we prefer to his translations, contributes a good "Evening Hymn," set to a fine melody from the *Hymnarium Sarisburiense*, arranged by the Rev. H. Fleetwood Sheppard. We do not like plain-chant melodies in measured time; still less do we admire the adaptation of words to a melody which results in such verses as:

Sacris solemniis juncta sint gaudia,
Et ex præcordiis sonent præconia,
sonent præconia; præconia;
Recedent vetera, nova sint omnia, nova sint omnia,
Corda, voces et opera, opera.

We wish Mr Gatty would give further information as to the sources of the "Ancient Catholic Hymn Melodies" and others with somewhat similar indications, which do not always suggest antiquity; his knowledge of the subject would render this an easy task, and it would interest many of us to know whence the tunes are derived.

* Boosey & Co. and Catholic Truth Society. Wrapper, 8vo, pp. 56. Price 1s. net.

IT is evident that the Bishop of London's view that the "Communion service" superseded the Mass in the Established Church, does not find favour at St Alban's, Holborn, for one of the clergy of that Church has just issued a little book—*Mass of the Friday Feasts of the Passion* (Knott, price 6d.)—which contains the proper of the Mass for each of these days, and an excellent "Method of assisting at Mass in honour of the Sacred Passion."

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A treasure of knowledge, a help to devotion and a valuable lesson in translating the technical terms of scholastic doctrine into fluent and intelligible English. Among our English collections of meditations we had nothing like it, so widely does it differ in aim, style and arrangement from anything that has preceded it.—*The Edmundian.*

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faithful enough. The letterpress, which is given in French as well as in English, consists of extracts from various biographies in each of these languages. It is an attractive volume, and should be popular among the clients of St Ignatius.

A SIGN of the increased attention given to the teaching of elementary history is seen in the large number of manuals lately published on different aspects of the subject. Among the latest books thus published there are two that seem to call for special mention. Mr Warner's *Brief Survey of British History*,* marks a new departure in school histories, being an attempt to treat the subject even for junior classes by arousing interest in the connection of events. His method is to take the principal events in each period and show how one led to another. The result is that, in place of the usual sections coinciding with reigns, we have a series of chapters devoted to various movements or chains of events; consequently many of the isolated facts and dates met with in most school histories disappear. Mr Warner's experience as a master at Harrow lends a special interest to his experiment, which has everything to commend it from an educational point of view. His explanations are clear and concise, though in some cases a Catholic teacher would hesitate at endorsing his conclusions.

MR Fearenside's *Matriculation History of England*,† as its title shows, is designed for examination purposes. In fact it confines itself to the period of history required by the London Matriculation, that is, to the end of the seventeenth century. It should prove particularly useful for revision. Special features are a clear arrangement of type and a division into paragraphs which greatly facilitate reference. The lists of contemporary sovereigns and genealogical tables are exceptionally numerous and full. The book is full of detail carefully subordinated to the general outline of events, and the treatment of Catholic questions is fair.

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* *A Brief Survey of British History*. By George Townsend Warner, M.A. London: Blackie and Son. Pp. 278, 8vo.

† *The Matriculation History of England*. By C. S. Fearenside, M.A. London: Clive. 8vo, pp. viii, 352. 3s. 6d.

* Bruges; L. de Plancke. 8vo, pp. xii, 316. Price 4s.

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Forthcoming

SIGNOR H. Marucchi, whose *Eléments d'Archéologie Chrétienne* has just been issued by the Société de Saint Augustin, Bruges, will shortly publish through the same firm a detailed account of the Roman catacombs. Signor Marucchi was a pupil of de Rossi.

THE Catholic Truth Society will publish, in good time for Passiontide, a little book of *Meditations on the Passion*, by Father Henry More, S.J. It is taken from a collection of meditations first published in Latin at Antwerp in 1649, and afterwards in English at Ghent in 1656; the English version, from which the forthcoming selection is taken, was published in 1880 under the editorship of Father Charles Bowden, who says in his preface:

> The simple fervour of Father More's writing, and the growing interest manifested in the devotional literature of our Catholic ancestors, encourage the hope that the book will meet with favourable appreciation among the faithful.

THE Catholic Truth Society are about to reissue Miss Dobrée's popular *Stories on the Beatitudes* in eight penny numbers and in a shilling volume, uniform with her stories on the Seven Sacraments and on the Seven Gifts of the Holy Ghost.

THE Catholic Truth Society will publish almost immediately a volume of verses by the Rev. K. D. Best, of the Oratory, entitled *A Priest's Poems:* a biography, with portrait, of Sister Chatelain, giving an account of the forty years' work of the Sisters of Charity in Westminster; *The Convert's Guide*, by the author of "Home Truths for Mary's Children"; *The Catholic Temperance Reader*, by the Rev. W. H. Cologan and Sir Francis Cruise, M.D.; *The Inner Life of St Francis of Assisi;* and a penny biography of St Bonaventure.

PÈRE Étourneau, the well-known Dominican preacher, is once more giving the "Lent" at Notre Dame, Paris. This year's course is entitled "Les Grandes Notions du Catholicisme" and will chiefly treat of the Fatherhood of God to man. M. Lethielleux is publishing each sermon of the course immediately after its delivery at a subscription price of 1 fr. 50 for the course.

THE next volume of the publications of the Wilts Record Society will be *The Canonization of St Osmund*, from the original documents in the muniment room of Salisbury Cathedral, with introduction and notes by A. R. Malden, M.A. It contains, among other interesting matter, the official record of an inquiry held in 1424 by commissioners appointed by the Pope to investigate the claims of Bishop Osmund to canonization, including the Magna Charta of Osmund and his Institucio, extracts from records and other documents in support of the petition for canonization, and the full evidence given by seventy-five witnesses in proof of fifty-two miracles performed by or at the tomb of Bishop Osmund.

Early Christian Symbolism.

MANY of our readers are already acquainted in one way or another with the subjects of the interesting collection of drawings from the catacombs made by the late William Palmer, the well-known Oxford convert. At his death he left them to Cardinal Newman, who, in turn, entrusted them for publication to Dr Spencer Northcote

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and the present Bishop of Clifton, joint authors of the English edition of "Roma Sotteranea." Dr Northcote and Canon Brownlow, as he then was, edited Palmer's explanatory text, and issued it with copperplate engravings of the drawings some fifteen years ago. The "remainder" of the work has come into the hands of the Art and Book Company, who are reissuing it at about half the original price.



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A Good Novel.

IT is little more than a year since we had the pleasure of heartily recommending to our readers Lady Gilbert's pathetic story, "Nanno"; and now we receive from the same publishers another Irish story from her graceful and practised pen. The story of *Onora** is not so sad as that of her predecessor, but pathos is not wanting—is it ever altogether absent from any true presentment of Irish life?—and "the tear and the smile" are blended as they are wont to be in Irish history and Irish fiction worthy of the name. But it is a brighter and happier history than that of "Nanno," and it ends, like the good old-fashioned novels before problems and conundrums darkened the field of fiction, with marriages, and at any rate an indication that "they all lived happy ever after."

We do not think Lady Gilbert—or "Rosa Mulholland," as we best know her and as she still styles herself on her title-page—has ever written a better tale. We may be prejudiced, for we have the pleasantest personal recollections of the country she so well describes—of Mount Melleray and Cappoquin and the beautiful Blackwater, "the Irish Rhine" as the guide-books call it. But apart from the setting, the tale is charming, and save for the villain of the piece—on this occasion as harmless as he is necessary—there is in it hardly a single character who is not lovable. Onora perhaps comes first, but the lame boy Declan, with his verses—some of which we are allowed to read—and his romantic attachment to "Miss Lilla," is a good second, and Joe Aherne, who at last obtains her hand, is worthy of the heroine. Joe is a fine specimen of the south of Ireland peasant, whose troubles are not, as English optimists would have us think, at an end, and for whom the land question, as Lady Gilbert knows and shows us, still presents its difficulties.

We have no intention of forestalling the reader's enjoyment by revealing the plot further than by saying that it affords an illustration of the old saying as to the hindrances attending the "course of true love." But we most cordially bespeak for it a place in the parish library and among the stories of the home bookshelf. Lady Gilbert is in the first rank of present-day Irish writers; she has all the knowledge and all the sympathy which characterize Miss Jane Barlow's Irish tales, and one quality which these lack—a recognition of the religion which enters so largely into the life of the people. It is never obtruded, but it is there all the time; and we find an additional satisfaction in the fact that a novel which must act unconsciously as an antidote to much of the nonsense which is put forward by the ignorant and prejudiced, should be put into circulation by a non-Catholic publisher. To Mr Grant Richards, indeed, our thanks are due also on other grounds; it may be doubted whether a book more pleasant to the eye and to the hand—in its simple but tasteful binding, its excellent type, good paper, ample margin and light weight—has ever been produced at so reasonable a price.

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THE demand for Father Sheehan's *My New Curate* has been so great that three editions were issued rom the press before the American publishers could spare a single copy for readers in the United Kingdom. A second large consignment to the Art and Book Company is advised, of which every copy is bespoken.

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New Penny Books.

THE penny pamphlets, which form the most popular, and in some sense the most important, of the publications of the Catholic Truth Society have lately received several additions.

For Christ's Sake is a plea for "a Catholic Social Crusade" by Father Cuthbert, O.S.F.C. It is in part a reprint of one of the chapters of "St Francis and You," but is made more general in application, and in this form will, it is hoped, reach many who have not seen the larger work. It may be described as an enlargement and an enforcement of the teaching and suggestion of the Cardinal in his Lenten Pastoral, noticed elsewhere in our present issue.

In *A North-country Martyr* Dom Bede Camm, O.S.B., tells the life-story of the Ven. John Ducket, one of the later of our martyrs, who died for the Faith in 1644. The Bishop of Hexham and Newcastle contributes a short preface, in the course of which he says: "We feel sure that none can read the touching narrative without profit." A portrait of the martyr, from the picture at Lanherne, is given.

In Cardinal Newman's two lectures on *The Religious and Social State of Catholic Countries no Prejudice to the Sanctity of the Church* we have an antidote to the statements of those Protestants who consider that spiritual orthodoxy may be measured by temporal prosperity. Although delivered half a century ago, these lectures are as fresh and as telling as they were when first delivered. The Society is under a deep debt of gratitude to Father Neville for the permission to reprint these and others of the great Cardinal's writings at a price which brings them within the reach of all.

MR F. B. Lord, in *A Chat in the Train*, narrates in dialogue form the reasons given by a Catholic for his conversion, in the course of which numerous Protestant misconceptions are for the hundredth time disposed of. But so long as mis-statements continue to be made, so long will it be necessary to combat them, and Mr Lord has done this in a telling manner.

THE fourth number of Dean Vere's popular new series of *Father Cuthbert's Curiosity Case* contains three stories: "The Red Silk Bag," "A Sprig of Heather," and "The Little Choir Boy." The last of these contains a new argument against unecclesiastical music: "The music of the High Mass was somewhat florid, and little Patsy seemed to surpass himself." Then he broke a blood-vessel, and died a week after.

APPROPRIATE to the present season is *The Stations of the Cross in the Words of Holy Scripture*, which Dr Casartelli has prepared as a companion to his little book in which the Mysteries of the Rosary are similarly set forth in extracts from the Bible.

C.T.S. Notes.

THE Catholic Conference this year will be held in London on June 18–20. His Eminence the Cardinal will deliver an inaugural address, dealing with some aspects of the social question, on the evening of Monday, the 18th. The two following days will as usual be devoted to the reading and discussion of papers, and on Tuesday evening, the 19th, His Grace the Duke of Norfolk will hold a reception at the

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Grafton galleries. The day meetings will probably be held at the Westminster Town Hall.

SOME attempt will be made to bring together representatives of other Catholic societies, especially those in London. The most important step in this direction of combined action will be the holding of the annual meeting of the Catholic Guardians' Association in conjunction with the Conference, from which it follows that the subjects discussed will at any rate in part be those which engage the attention of the C.G.A. It is hoped that the meeting will do something to remove the prevalent impression that it is impossible to bring London Catholics together.

THE Annual Meeting will be held at Archbishop's House on Friday, April 27, at 4 p.m., his Eminence Cardinal Vaughan, President of the Society, in the chair.

THE Associates' Fund, inaugurated some eighteen months back, is working well where it has been taken up, but the scheme is capable of much further development. Those who are willing to collect small sums annually for the Society should apply to the Hon. Secretary, Associates' Fund, 69 Southwark Bridge Road, for information as to the working of the scheme.

A NEW lecture with accompanying slides has been prepared by the Rev. F. Benedict Tickell, O.P., on *St Thomas of Aquino*, "the angelic doctor." This is the latest addition to a series which already includes St Francis of Assisi, St Dominic and St Philip Neri, and in which it is hoped in time to include the founders of all the great religious orders.

Church Music.

IN the last number of the "Chord" Mr John F. Runciman discourses vigorously on "The Decay of the Organ." While the mechanism of the instrument has become almost perfect by the introduction of pneumatic and electrical action, the tone has more and more deteriorated. The reason is that

> Organ builders and organists have forgotten the true nature of the organ, and have tried to make it do the work of other instruments. . . . It is the diapason tone, round, full and noble, of the old organs that makes them so delightful; it is the absence of diapasons and the presence of "fancy" stops that make ninety-nine out of every hundred modern organs merely things of terror, things to dream about, to hear in nightmares. . . . What I have elsewhere called "barn-yard effects" are most sought after. The "orchestral clarinet" is more like the crowing of some fearful bird than any clarinet I ever heard; the "vox humana" is admirably calculated to imitate the quacking of a duck or the clatter of a hen that has just been successful in laying an egg of unusual dimensions; and there are orchestral ophicleides which remind one of feeding-time at the Zoo.

To whom, according to Mr Runciman, is all this decadence attributable? To the vicar's wife or daughter! The organist is under the vicar's thumb, and the vicar is under his wife's or daughter's thumb. These ladies cannot play the organ, but they can "tootle sweetly on the clarinet or orchestral flute or bassoon," and these "pretty" stops are piled on for their gratification. But we are afraid that the same kind of thing may sometimes be heard in churches where the clergy possess neither wives nor daughters!

THE following note by Mr R. R. Terry, in answer to a correspondent who writes to express surprise at our reference to William Byrd as a composer of masses, will be read with interest:

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Your correspondent is much amazed to see William Byrd credited with composing a mass. That does not alter the fact that he composed not one but *three masses,* for three, four and five voices respectively, the last named being the one which for convenience sake we call "The D Minor." These masses were issued in separate part-books about 1588, and the original copies may be seen in the British Museum.

Your correspondent is wrong in stating that "Byrd certainly composed an Anglican Communion Service." He only wrote a "Morning and Evening Service" in D Minor (Dorian), which included the Nicene Creed and the response to the commandments, but, as every one knows, these two items form part of what Anglicans call the ante-Communion Service, with which, *when there was no communion service,* their morning service usually ended.

He is equally unfortunate in saying that "Tallis' services are often simple plain chant harmonized," and that he expects "Byrd followed the same tack." The hopeless inaccuracy of such a statement baffles criticism. In the first place, "harmony," as we understand the term, had not yet been invented in Tallis' time. Secondly, although Tallis, like other composers of his day, freely used plain chant themes (and even whole melodies), as *canti fermi* for his contrapuntal works, *canto fermo* so used, is a very different thing from a harmonized melody. But, thirdly, however much Tallis may have used such devices (i.e., plain chant themes) in his Catholic masses and motets, he certainly did not do so in those very Anglican "services" where your correspondent tells us we must look for "simple plain chant." This purely Anglican music is nothing more than long successions of full chords in "first species" counterpoint, which the uninitiated frequently mistake for "harmony."

Your correspondent, finally, throws doubts on Byrd's Catholicity. He is evidently unaware that Byrd was repeatedly "presented" before the Essex Archidiaconal Court for "papistical recusancy," and only escaped punishment under the penal laws through the intervention of powerful friends, and by his own astute capacity for going into hiding at the psychological moment.

WE are unfortunately accustomed to hear secular music in church, but it was something of a shock to find the Lothbury Male Voice Choir singing Gounod's "Messe des Orphéonistes" at their smoking concert on the 7th of this month, although the style of the music is perhaps more suited to the concert room than to the sanctuary. It was curious to notice that, whereas the audience sat and smoked throughout the narration of the sacred events of the *Credo*, the pleadings of the *Agnus Dei*, and the blended prayer and praise of the *Gloria*, all rose and removed their hats and pipes when the "Domine salvam fac reginam nostram Victoriam" was sung. We are a funny people!

A CECILIAN Festival on a small scale was held last month at the School-chapel, Lostock Hall, near Preston. The executants were the men and boys' choir of St Anne's, Edge Hill, Liverpool, under the conductorship of Mr H. P. Allen. The choristers, in cassock and surplice, near the altar, sang in excellent style the unaccompanied "Mass of St Charles Borromeo," by C. Walthers. The programme included an *O Salutaris*, by R. Oberhoffer, and, after Benediction, Allegri's *Adoremus*, which, a correspondent writes, "was perfectly rendered, the tenors, to whom such melody as it has is entrusted, 'speaking' the text with clearness and restraint, all other voices being subdued almost to a whisper, so that when the last notes died away it seemed as if the final praise of the Blessed Sacrament had been entrusted to angels." During the proceedings the Rev. Father F. A. Turner, O.S.B., priest of the mission, gave a short address on Church music. Nothing is better calculated to raise the taste of both choirs and congregations than such recitals of genuinely religious music, and the highest credit is due to Lostock Hall for having been, so far as we are aware, the first to introduce into this country the Cecilian

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Festival, which has long existed in Germany, and has been the principal factor in bringing about in that country, during the last thirty years, a complete revolution in Church music. It is especially satisfactory to note that ecclesiastical music is finding its way into the neighbourhood of Preston; perhaps it may eventually obtain a hearing in churches of the town.

THE Fourth Council of the Province of Westminster, after laying it down that "the practice of alluring Catholics and non-Catholics to the Divine Office by advertisements and placards, giving the names of the singers and musicians, as well as the kind of music to be sung, is exceedingly opposed to the glory and reverence of the Most Holy Sacrament of the Eucharist, and seriously unbecoming to the worship of the omnipotent God," proceeds to enjoin that "rectors of churches shall not themselves publish in the papers, nor allow any one else to do so, accounts savouring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage." Yet the practice goes on gaily as ever, as witness this from a Catholic paper of last month:

> The music consisted of Gounod's *Messe Solennelle* and *Ave Maria*. There was a full orchestra, augmented by a harp, which was beautifully handled by Mr A, of the B. Opera Co's orchestra; his contribution, in conjunction with the organ and violin, as obbligato to the *Ave Maria*, being exquisite, Mrs C. giving the vocal part with her usual artistic skill. Another special feature of the music was the singing of the *Sanctus* (tenor solo) by Mr D (B's Opera Co.), his magnificent voice being heard to great advantage. Mr E sang the bass solo, *Domine Fili*, in capital style, and Mr F. conducted.

And yet some well-meaning, worthy people cannot see the vulgarity, to say nothing of the illegality, of "running" the music of the Holy Sacrifice on the lines of a variety entertainment!

The Antidote.

MESSRS Ward and Lock announce as in active preparation a story by Mr Joseph Hocking, to be called *The Purple Robe*, which is described as "a story dealing with Roman Catholicism," after the manner of Mr Hocking's very popular novel, "The Scarlet Woman." We trust, for Mr Hocking's sake, that this description is incorrect. Mr Britten showed, in the January number of the "Month" that no more absurd farrago of Protestant tradition had ever been presented to the public than is given in "The Scarlet Woman;" and Mr Hocking's attempted justification, printed in the following number, only, as the editor points out, makes matters worse.

THE "Protestant Alliance Official Organ" for March reprints an anonymous letter from the "Standard" of November 7, 1899, in which it was stated that prayers were offered up (at a date not given) in the chapel of an Irish county town (not named) for the success of the Boers. We hope it was merely through inadvertence that the P.A. paper omitted to mention that the writer was challenged in the "Standard" two days later to substantiate his charge, and that he did not attempt to do so.

A CORRESPONDENT sends us an advertisement of a number of books of by no means doubtful character, and calls our attention to the fact that "Maria Monk" figures conspicuously among them. It has long

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been notorious that, by a curious coincidence, this vile work is on sale only in shops which pander to vicious tastes and in respectable establishments which are devoted to the sale of Protestant publications. It may be well to call attention to the C.T.S. penny pamphlet, in which *The True History of Maria Monk* is duly set forth.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

*Arundel Hymns. Part 3. Edited by the Duke of Norfolk and C. T. Gatty, F.S.A. Pp. 56, 8vo, wrapper. 1s. net. Boosey and C.T.S.

Beaume, G. Les Deux Rivales. 12mo. frcs 2.50. Lethielleux, Paris.

†Blosius. A Book of Spiritual Instruction [Institutio Spiritualis]. Translated from the Latin by Father Bertrand Wilberforce, O.P. Pp. xli, 155, crown 8vo. 2s. 6d. net. Art and Book Company.

Cormier, Hyacinth M., O.P. Blessed Raymund of Capua. Translated by J. Dillon Trant. Pp. xii, 164, crown 8vo. Art and Book Company.

Cornely, R., S.J. Synopses Omnium Librorum Sacrorum Utriusque Testamenti and Synopses Psalmarum (Excerpta ex Cursu Scripturæ Sacræ). 8vo. Lethielleux, Paris.

*Costelloe, B. F. C. The Gospel Story for Catholic Homes. Illustrated. Pp. 435, crown 8vo, fancy cloth. 6s. Sands and Co. and C.T.S.

*Daly, F. H., S.J. The Ignatian Album. Second edition. Illustrated. Pp. 72, 4to, cloth. 2s. 6d. Guy and Co., Limerick.

†Dearmer, Rev. Percy. The Little Lives of the Saints. Illustrated by Charles Robinson. Pp. viii, 144, 8vo, cloth. 2s. 6d. Wells, Gardner and Co.

†Dimmock, Rev. A. The Cathedral Church of St Paul: an Account of the old and new Buildings, with a short historical Sketch. Illustrated. Cathedral series. Pp. ix, 147, 8vo, cloth. 1s. 6d. Bell and Sons.

*D'Orleans de la Motte, Mgr. The Perfect Religious: for the use of Confessors in Convents, etc. Pp. 242, 8vo, roan. Benziger Brothers.

*Douglas, Helen. The Silver Cross: a collection of Poems and Hymns for the Sick and Suffering. Pp. xxii, 265, pott 8vo, fancy cloth. 2s. 6d. Bell and Sons.

Druon, H. La Jeunesse du Doyen. 12mo. frcs 2.50. Lethielleux, Paris.

Du Chateau, P. Le Gouvernement de M. le Curé. 12mo. frcs 2.50. Lethielleux, Paris.

Du Pont, Louis, S.J. Méditations sur les Mystères de notre sainte Foi, traduite sur le texte Espagnol par Pierre Jennessaux, S.J. Six volumes. Pp. 770, wrapper, 12 francs; cloth, red edges, 15 francs; morocco, red edges, 18 francs. Desclée, Bruges.

*Fearenside, C. S., M.A. The Matriculation History of England. Pp. viii, 352, 8vo. 3s. 6d. Clive.

†From the Front: Stories from the Seat of War. Pp. 186, 8vo, fancy cloth. 3s. 6d. Sands and Co.

*Gasquet, Dom Aidan (edited by). Prayers from Old English Sources. Pp. 64, 12mo, cloth. 6d. Catholic Truth Society.

Henry, Caroline Vinton. Personal Reminiscences of Cardinal Newman. Illustrated. Hyland, Chicago.

Hummelauer, Fr de, S.J. Commentarius in Numeros (Ex Cursu Scripturæ Sacræ.) 8vo, frcs 7. Lethielleux, Paris.

*Kaufmann, P. The Carthusians. 4to. 1s. Burns and Oates.

Knabenbauer, T., S.J. Commentarius in Actus Apostolorum (Ex Cursu Scripturæ Sacræ.) 8vo, frcs. 9. Lethielleux, Paris.

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†Sheehan, Rev P. A. Geoffrey Austin, Student. New edition. Pp. 212, 8vo, cloth, 3s. 6d. Gill and Son, Dublin.

Tardivel, Jules. La Situation Religieuse aux États-Unis: Illusions et Réalité. Vol. 1. Pp. 312, 12mo, wrapper. Frcs 3.50. Desclée, Bruges.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

The Study of Dante.

MESSRS Dent have sent us Mr Edmund G. Gardner's introduction to the study of Dante,* one of the first to appear of their new and attractive series of "Temple Encyclopædic Primers." It is a mine of accurate information and sound critical judgement, and will be heartily welcomed by all those who are interested in the maintenance of a high standard of Dante scholarship in this country. Mr Gardner steers a middle course between the extreme critical school of Scartazzini and Kraus, and the conservative attitude of other Dantologists such as Fraticelli and Dr Moore. The author seems to have surveyed the whole field of Dante literature, and with firm and alert step treads his way amid its mazy and thorny paths. The result as it stands will give the general reader no conception of the patient toil and mental grasp required of a writer who has to deal so summarily with this vast subject. Our only regret is that the limit set is too narrow, and we could wish that a larger course had been possible. We can, however, cordially commend this little volume, which has some valuable diagrams and appendices, to the notice of all Dante students. A word of praise is due to the publishers for the excellent get-up of the book.

Simultaneously with Mr Gardner's Primer comes a second edition—although this is not stated on the title-page—of his *Dante's Ten Heavens* *—the work by which he at once attracted notice as an exponent of Dante to readers of Eng-

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lish. The book was noticed in these columns on its appearance two years ago, and the early demand for this second edition is a gratifying sign of the continued interest in the "Divina Commedia." It deals with the least read of the divisions of the poem. Scholastic terminology and discredited cosmogony are chiefly responsible for the neglect of the "Paradiso," which is the more to be regretted because for beauty of form, depth of feeling and intellectual content it is by far the greatest of the three canticles. Those, however, who have troubled to learn something of the mental habit of the mighty mediæval thinkers soon come to recognize that the deeper problems of life and eternity are in all ages essentially the same, and know how great is the spiritual gain derived from a careful and loving study of the "Paradiso." Mr Gardner in his admirable volume enables the ordinary reader with no scholastic equipment to grasp the divine poet's meaning and purpose.

The second edition is mainly a reprint of the first, the increased number of pages, 351 as against 310, being due partly to the larger type used, partly to an expansion of certain of the chapters. In one particular—the change of attitude towards the letter to a friend in Florence, which Mr Gardner is now inclined to accept as genuine—we are reminded of the French proverb, "Le mieux est l'ennemi du bien." Apart from other critical difficulties, we cannot believe that this somewhat rambling letter, with its flashy rhetoric, ever came from Dante's pen.

The book is well printed and pleasant to handle, but we wish the publishers had resisted the temptation to append to the work several pages of advertisements.

Messrs Isbister have added to the pretty half-crown volumes in which they published Dean Plumptre's translation, a new edition of *The Life of Dante*, by the same author. This has been revised by Mr Arthur J. Butler, himself a well-known Dante student, who has "pruned down a little of the somewhat exuberant conjecture in which the Dean was apt to indulge. This has been done very sparingly," and Mr Butler is careful to say that he is "by no means prepared to endorse" everything in the present issue, which however contains "nothing which research has shown to be demonstrably incorrect." If all these editions and expositions of the Divine Comedy and of the life of its author are read in anything like proportion to their number, the study and knowledge of the Divine Poet must be making rapid progress among us.

Notes on New Books.

IF our fellow-countrymen remain in ignorance of the teaching of the Catholic Church, it is certainly not for want of opportunity. The last addition to the already large number of manuals of instruction comes to us in the handsome volume, from the Art and Book Company, in which Father John Procter, O.P., sets forth the doctrines of *The Catholic Creed*.* In a series of thirty chapters the principal truths of religion are fully and attractively set forth, a special feature of their treatment being the very numerous references to Holy Scripture. Certain matters, such as Confession and the Blessed Sacrament, are discussed at considerable length; the chapters concerning the Church and her "marks" strike us as especially well done; and the same may be said of those on the invocation of saints and the position of

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our Blessed Lady, although the expression "the Divine Mother" may possibly afford a pretext for Protestant misunderstanding. The tone throughout is courteous and conciliatory, and the book is a valuable addition to works of its class. There is a useful index, which might be amplified in future editions.

*New Footsteps in Well-trodden Ways** is the title of a very pleasant volume of essays in which Miss Katherine Conway of the "Boston Pilot" describes her first trip to Europe in 1898. The first hundred pages or so give her Roman experiences; then England has its share; there is a little about Switzerland and Belgium, and three pretty chapters are devoted to Ireland. There is, perhaps, nothing very new in the well-printed, nicely-bound book; but the kindliness and freshness which mark every page render it very agreeable reading. Miss Conway, though always friendly, is a shrewd and almost always an accurate observer—the qualification is forced upon us by her application of the feminine pronoun to "the soprano who sang the solos" at the High Mass at the Oratory. Of course Miss Conway was charmed with Oxford, and she is sympathetic with Anglicanism—notably with St Alban's, Holborn, "a beautiful church in a poor tenement district: the Ritualists gravitate to the poor."

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* 8vo, cloth, pp. 253. Price 1 dol. 25 cents. Pilot Publishing Co., Boston.

*The Little Lives of the Saints,** by its excellence, arouses in our minds a feeling of regret that it has been left to an Anglican to produce so admirable an account of some of the heroes of the Faith in this land. We have here well-written sketches of SS. Oswald, Chad, Bede, Boniface, Cuthbert, Benedict Biscop, Edmund (K.M.), Dunstan, Elphege, Edward King, and Edward Confessor, and throughout the volume we find hardly a word which indicates that the writer is other than a Catholic, or to which the most fastidious among us would take exception. Were it not for the illustrations, we should give Mr Dearmer's book—which we take to be the first of a series—unqualified praise; but Mr Charles Robinson has done much to mar its effectiveness by the unsuitable style of the pictures which accompany the text, and which, to our mind, are affected, in some cases positively ugly, and always devoid of religious feeling. He is no happier in his headings, which are often heavy, nor in his tail-pieces, which are at best unnecessary. The volume seems to us an admirable example of the result of the present craze for illustrations. Apart from the embellishments, it is a well-printed book, and one which deserves to find a large circle of readers.

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IF Mr Selwyn Brinton's book on *Correggio** appeals less to our individual taste than the volumes which have preceded it in Messrs Bell's "Great Masters" series, the artist rather than the biographer is responsible. The volume is interesting, and the illustrations are, as always, numerous and admirably executed; but we imagine that it may receive a less hearty welcome than its predecessors among those whose interest is primarily in religious art, and who will find the artist's "mythological paintings" less to their taste. It would seem, indeed, that the religious feeling is wanting in Correggio's pictures, even when Our Lady and the Saints are the subjects portrayed; the exaggeration of sentiment and attitude, which culminated in the complete decadence of Italian art, are unmistakably present in his later pictures, although in the early "Madonna" of the Uffizi we have a charming devotional work, and "The Holy Night" of the Dresden Gallery is not wanting in religiosity. As usual, the bibliography and catalogue of works add greatly to the completeness to the monograph.

* 8vo, cloth, pp. xi, 147. Price 5s. net.

To most people *Blessed Raymond** is known only as at once the spiritual father and spiritual son of St Catherine of Siena; the chief mission of his life being to foster her sanctity and perpetuate her memory. This little volume, however, shows us what an important part he played in the history of his own Order, of which he was elected General in 1380, and to the reform of which he devoted his best days. Nor were his labours confined to his Order. St Catherine's parting injunction to him was to spend himself in the service of the Church and the Holy See; and the record of what he effected during the disastrous Schism of the West shows how grandly he carried out her desires. To Urban VI he was, to use that pontiff's own words, as "head, eyes, mouth, tongue, hands and feet." The book is, perhaps, a little dry, and the many details are related in a somewhat confused manner; but the matter with which it deals is full of interest, and its pages are enlivened by descriptive illustrations of incidents chiefly from the life of St Catherine, from whom the name of her great disciple can never be dissociated.

Two more additions to Messrs Bell's "Cathedral Series" remind us that the number of these useful handbooks is approaching completion. The history of *Saint Paul's*,† which has been undertaken

* *Blessed Raymond of Capua*, by Father Hyacinth Cormier; translated by J. Dillon Trant. Marlier, Callanan and Co., Boston; Art and Book Co., London. Pp. xi, 162; price, cloth, 2s.; wrapper, 1s.

† *Saint Paul's, the Cathedral and See.* By the Rev. A. Dimock; pp. xii, 148, 39 illustrations. *The Cathedral Church of Carlisle.* By C. King Eley; pp. iv, 92, 29 illustrations. Cloth, cr. 8vo. Price 1s. 6d. each.

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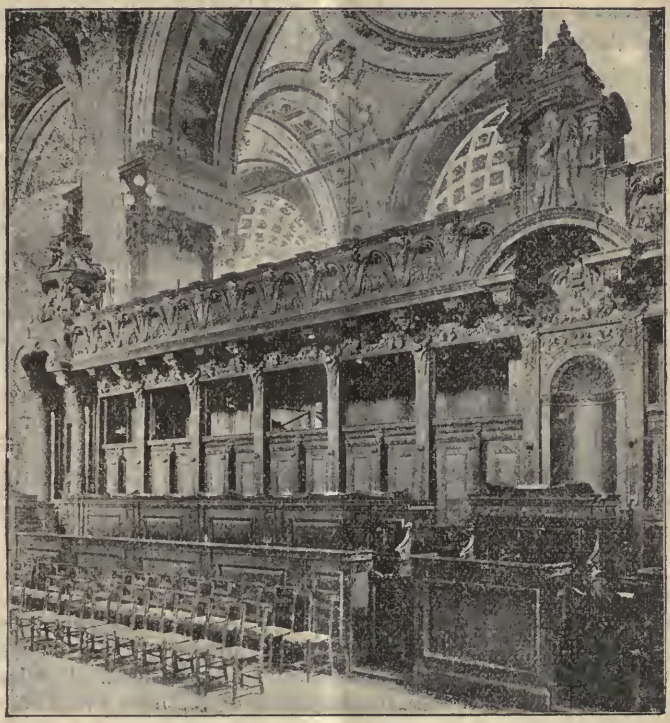
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THE reprint of D. G. Rossetti's *Hand and Soul* which the Unicorn Press has just issued, beautifully printed and bound in leather, is by no means cheap from the point of view of quantity; but it will appeal to those who treasure the work and the memory of the P.R.B., and to whom "The Germ"—from which it is reprinted—is as interesting as it is unattainable. And as the enterprising Mr Thomas Mosher, of Portland, Maine, considers he is doing it cheap at a dollar and a half, while the Kelmscott Press edition fetches twenty dollars and the Vale Press four, the amateur is not likely to grudge the half-crown asked for the Unicorn Press edition. It is a charming story-essay, in admirable prose, and will undoubtedly find an appreciative if not a very extensive public.

MESSRS Wiltzius & Co., of Milwaukee, send us the American *Catholic Directory* for 1900. It is a large volume of some 1,300 pages, exclusive of advertisements; and is noteworthy for the very full information given not only as to the Church in the United States, but about the British Islands and other regions. There is an excellent map, showing the ecclesiastical provinces into which the United States is divided.

THE "Institutio Spiritualis" of Blosius, which Father Bertrand Wilberforce has put into English under the title of *A Book of Spiritual Instruction*,* is a short work of a deeply mystical character, written to urge folk to aspire after that close union with God which spiritual writers treat as the third "way" of the contemplative life. After presenting God to us as the only Being who is able to satisfy the desires of the natural soul, the Benedictine writer describes the steps by which union with Him may be attained—self-denial, recollection, aspiration, and especially meditation on the "Life, Passion and Wounds of the Lord Jesu." Lest in seeking God the reader should be tempted to forget or to slight his fellow-man, Blosius gives a very practical section on "Intercourse with others." He also offers a collection of "Instructions" on prayer, spiritual reading, Holy Communion and other aids to spiritual life. An appendix, drawn chiefly from Tauler, contains a beautiful chapter on Our Lady regarded as the pattern of the contemplative life. The whole work is full of that overflowing sweetness which made Louis's first biographer say of him: "When he speaks, the heart speaks and his words are torrents, as it were, of sweetness. . . . If Sweetness were to write books, she would borrow the pen of Blosius."

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IT was not until some months after the appearance of Mr A. E. Housman's little volume of poems entitled *A Shropshire Lad*, that folk discovered that a new singer with a distinct and individual note had risen among us. The knowledge spread, and the book had to be reprinted, and now Mr Grant Richards has brought out a new edition * in his dainty "Breviary Series." There are but sixty-three poems, all of them short, but all worth reading and remembering; of how many larger collections can this be said? Here is a seasonable specimen:

Loveliest of trees, the cherry now
Is hung with bloom along the bough,
And stands about the woodland side
Wearing white for Eastertide.

Now, of my three score years and ten,
Twenty will not come again,
And take from seventy springs a score
It only leaves me fifty more.

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

IN a well-printed and nicely-bound volume, with green edges, Messrs Burns and Oates have produced *A Month's Meditations*,† "from MS. left by the late Cardinal Wiseman, and now for the first time published." We think a little more bibliographical information might have been afforded; but, come they whence they may, these meditations will commend themselves to many by their solidity and sobriety, although, if it may be said without disrespect, some of them savour of the commonplace. The range of subjects is wide, and the book is thus more varied in its interest than is sometimes the case with works of the kind.

* 12mo, pp. viii, 96, leather, price 3s. net.
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MESSRS Benziger send us a pretty little volume of *The Stations of the Cross* according to the method of St Alphonsus and St Francis of Assisi and according to the Eucharistic method. There is added the "Stabat Mater" in Latin and English—the latter a singularly unsatisfactory rendering, which, however, has the advantage of being in the metre of the original. Each station has a suitable picture, and the get-up of the little book leaves nothing to be desired.

MR Walter Scott has chosen an appropriate season in which to add to his "Canterbury Poets" series a volume of *Naval Songs* and another of *War Songs and Ballads*.* Mr Frank Rinder, who is responsible for the selection of the songs and ballads of sea life, contributes a suitable "introductory note." The volume is very comprehensive in subject and treatment, including as it does such ballads as "Sir Patrick Spens" and Mr Newbolt's "Admirals All," and even laying under contribution Mr W. S. Gilbert, whose burlesque ballads on "The British Tar" and "The Darned Mounseer" seem a little out of place. Mr John Macleay has selected the *War Songs*, and writes a preface, in the course of which "the laureateship of the army" is conferred on Mr Rudyard Kipling. It is unnecessary to say that "The Absent-minded Beggar"—for some inscrutable reason printed throughout in italics—graces the collection; it was with unbounded astonishment that we noticed that this was lately sung by a priest at a Catholic school concert—perhaps with omissions. For the rest, the selection is representative, varied, and interesting. We do not know why the national anthems of various countries should

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The Condition of English Catholics under Charles II.

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be classed as "war songs," and we note that the popular error—"Britannia rules the waves"—is perpetuated. Mr Quiller-Couch's "Tim, the Dragoon," will not please Irishmen, and the author should not try to write in a dialect which he does not understand.

THE learning of Father O'Flynn, as the song tells us, ranged "down from theology into conchology." From theology to physiology seems hardly a more distant cry, but in his new work, *La Physiologie du Christ*,* Father Philpin de Rivière has essayed to combine these sciences. It is a monograph on the Sacred Humanity, the leading idea of which is thus expressed:

> Physiology, the science of living nature, is concerned with the functions of living beings. It does not exclude either animal or plant life; but it is especially the science of the visible man which reveals the soul that enlightens and guides him. . . . To explain man while ignoring his intelligence is to describe a machine without mentioning the main-spring. All ages have recognized a special human physiology, and have affirmed that the body is the image and mirror of the soul, expressing its thoughts and its affections, and executing its orders. The scope, then, of this work is a minute study of the Sacred Humanity as being the external manifestation of that masterpiece of God's handiwork—the human Soul of Christ, which, together with His sacred Body, is hypostatically united to the Divine Person of the Word.

In the course of his treatment of this lofty theme, Father Philpin dwells especially on the perfect beauty of the person of Our Lord, and in almost every incident recorded in the Gospels finds evidence of the marvellous influence which His personality exercised over those, whether friends or foes, with whom He came in contact. After the testimony of the Gospels, the author appeals to tradition in literature and art. He recounts what he calls the "literary portraits" of Christ which have come down to us; but as the earliest he can claim is of the ninth century, and the next, a letter of more than doubtful authenticity, said to have been addressed by Publius Lentulus to the Emperor Tiberius, which came to light in the eleventh century and which critics roundly call a forgery, his case, it must be admitted, is not a strong one. We cannot help thinking too that the author would have been better advised not to have pursued his subject into the minute physiological details of the chapter entitled "Analyse des Sens et des Organes Corporels." St Augustine says: *Da amantem, et sentit quod dico.* But what about the *non amantes*, who are sufficiently numerous? Will not writers of Mr Lecky's school here find matter for scoffing, and conclusive evidence in support of their allegations against modern Catholic piety? Is not reverence better promoted by leaving these matters in veiled obscurity? The author's general attitude is devotional and rhetorical rather than critical and scientific, and this perhaps accounts for the almost complete absence of exact references to the authorities cited, including the Holy Scriptures.

* 8vo, pp. 274, wrapper. H. Oudin, Paris, 1899.

New Fiction.

AN unusual number of noteworthy novels call for notice this month, and our remarks on each must therefore be brief.

Dr Barry has broken new ground in *Arden Massiter*,* which has been announced as "a novel of Italian political and social life." It is a tale of the *camorra*, the great secret organization which numbers its adherents in every class of society, and which hesitates at no crime in order to maintain its ascendency and gain its ends. The narrator—the story is written throughout in the first person—is himself entangled in its toils, and the account of his escape and of the destruction of the band and of its mysterious leader affords Dr Barry ample opportunity for the exercise of his power of graphic description. It is unnecessary to say that the novel

* 8vo, pp. 344. Cloth. Price 6s. T. Fisher Unwin.

(Continued on page 115.)

Sister Chatelain. *

THIS little book contains the record of forty years' work carried on in our midst by the Sisters of Charity and their French Superior, who was the instrument chosen for the introduction of her order into England. If it cannot be said that they made the slums of Westminster to blossom like the rose, it may with truth be stated that through them many a flower has been culled for the garden of Paradise which would otherwise have remained trampled under foot in the mire. All who have come across the Catholic poor of Westminster will have discovered that the Sisters of Charity are a part of their lives—nay more, of their religion. Many sin-seared men and women have passed away in hospital or workhouse, far from their home, and deprived of the external surroundings of their religion, who have been comforted in their last moments by the memory of what Sister So-and-so said to them about their souls many years before.

In looking at Sister Chatelain's portrait, which forms the frontispiece of the volume, and which we here reproduce, we see before us a typical Sister of Charity, gentle though determined, simply though heroically active; and we ask ourselves how it was that she—with the companions which it was her gift to gather to her, to mould them to the service of God and the poor—was able to change the face of Westminster? For change it she did. When she arrived in London, in 1859, she and her companion were pelted with mud and stones. Yet such was the force of their personality that ere long the roughest of the poor of Westminster, the most uncouth costermongers and lads more than uncouth who had come in contact with the law, became as lambs under their influence. And when, nearly forty years after her rough reception, their "little French sister," as they called her, died, half Westminster followed her body to its resting-place. How was this?

As the preface to the life reminds us, those religious orders which were founded by saints have a special stamp impressed upon them. Thus, the simplicity, the self-forgetfulness, and even, perhaps, the common-sense which is so remarkable in the education given by the Sisters of Charity to their orphans, were bequeathed to them directly by their founder. By these qualities, and the unostentatious publicity of their methods and appearance, they have won their way everywhere; and few are so bold—not only in Protestant countries like ours, but in renegade Catholic countries—as to insult a Sister of Charity.

They are known everywhere, and we cannot but think that their peculiar habit, and more peculiar head-piece, have helped towards securing respect for them. Perhaps the origin of their white *cornette* is not too well known to be repeated here. Having first of all decided on the scope of his sisters' vocation, St Vincent legislated about their habit. All was arranged save the pattern of their head covering, and about this those who were more fond of detail than he was himself left him no peace. At length, impatient with the pettiness of the subject, he took a table-napkin which lay near him, and having shaken it out, threw it down and said: "Let the head-piece be like that!" Whether he meant to be taken at his word or not, the pattern, slightly adapted to use, was adopted. Nor can we venture to

* *Sister Chatelain; or, Forty Years' Work in Westminster.* Edited by Lady Amabel Kerr. Cloth, pp. 148. Price 1s. Catholic Truth Society.

doubt that his strange decision was made with some inspiration from above, for the *cornette* has set such an especial mark on the Sister of Charity that it obtains for her an entry even into hostile places, which might be refused to religious with a less peculiar garb.



SISTER CHATELAIN.

To say therefore that Sister Chatelain was a typical Sister of Charity is to say everything. It would not, however, be well to deny that to her was given a prominent place to fill, even if among her equals. It was her part in life to hold up the standard round which her simply heroic companions rallied. Nevertheless, the very highest praise which could be accorded her is to say that she was a real Sister of Charity and a faithful daughter of St Vincent de Paul.

Meditations on Christian Dogma

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A valuable journal of meditation a compendious and profound course of dogmatic theology.—*H. E. Cardinal Vaughan.*

The result of his zeal and industry is eminently satisfactory, and we have no hesitation in recommending these meditations to all, but especially to the better educated and the more philosophically minded of the clergy and laity. The Meditations are rich and full, and seem heavily charged with deep and pregnant thought.—*Dublin Review.*

The immense treasures of Catholic theology are the possession of all the children of the Church, and we do not know where we should go to find the profound mysteries of the faith expressed with more beautiful simplicity than in Father Bellord's Meditations.—*Guardian.*

An urgent need is that of a sufficient supply of Catholic literature of the highest kind, not merely to cope with intellectual dangers, but also, constructively, as only Christian philosophy eventually can, the fully awakened and keen appetites of these Eastern intellects, by exhibiting to them a logical, scientific, and adequate presentment of Catholic truth in perfect harmony with the fullest and most accredited positive results of modern science. In such a literature we are at present singularly deficient. If we were to indicate the kind of work we think peculiarly suited to the case, we should point, amongst others, to the truly admirable "Meditations on Christian Dogma," recently compiled by the Rev. James Bellord.—*Illustrated Catholic Missions.*

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bears testimony to the encyclopædic knowledge which caused the author to be known in his college days as "the walking dictionary." The descriptive portion, whether as regards Rome or the outside country, is written with all the charm of language which we expect from Dr Barry; while the references to and appreciations of the social problems, which, in Italy as elsewhere, occupy the minds of the thoughtful, are suggestive and sympathetic. We must enter a word of protest against the thick coarse paper on which the book is printed, and against the rough and rotten edges, which come away in one's hands or drop on one's knees. We have been told that this kind of paper is made out of road-sweepings, and we think it highly probable.

We are delighted to welcome a new and cheaper edition of Father Sheehan's *Geoffrey Austin, Student*,* the earliest of the books by which his name has been rendered familiar to English-speaking readers. The importance of this and his other volumes is due to the fact that the author is, to use an unliterary expression, "up to date." He sees things as they ought to be, but he also sees them as they are—a gift far less common than is generally supposed. His young men, and the book is almost entirely concerned with them, are of the present time—shrewd, practical, and inclined to be sceptical. Father Sheehan, as an Irishman, tells his countrymen things which no Englishman has a right to tell them; and we augur much from his plain speech, his warm sympathy, and his shrewd observation.

Another cheap, even cheaper, reissue comes to us from Messrs Harper Brothers in Mrs Francis Blundell's *A Daughter of the Soil*.† This is one of the class of books of which Lady Gilbert's "Onora," noticed last month, is another representative, the circulation of which, we confidently believe, will do much to neutralize any ill effects which may be produced by certain novels of anti-Catholic tendency. The heroine, to whom the title of the book applies, is a beautiful character, who passes through her various trials bravely, thanks in no small degree to her early convent training and her religious principles, which, however, did not prevent her from marrying one who was not a Catholic. The scene is laid in that Lancashire region of which Mrs Blundell is the recognized historian; Farmer Sefton, Barbara, his housekeeper, and the other "children of the soil" are admirably drawn, with a vein of humour which is never absent from this writer's books. Humour, too, albeit unconscious, permeates the utterances of Mrs Alford, the squire's widow, who must have been trying to live with, but is delightful to read about.

A very different kind of tale, and written in lighter vein, is that in which the writer who is known as the historian of "The Prig" has set forth the religious experiences of *Poor Dear Ann*.* In her own person, Ann—who, "when asked to divulge her surname, replied, 'My name is Legion, for we are many'"—tells us about her family, her papa's "business troubles," her brother's death from "a superabundance of spirits," her aristocratic friend, Lady Augusta Withasstorey, and, above all, about the clergy who succeeded each other at Wellford, in describing whose vagaries and variations "the Prig" is on familiar ground. There is not a dull page or a dull paragraph in this pretty and amusing little volume, and those who read between the lines will find a good deal of sober sense as well; the jam conceals the powder, but the powder is there.

The "Stories from the Seat of War," which Messrs Sands have just published, in an attractive cover, under the title *From the Front*,† are certain to be popular just now with a large section of the community. The anonymous author—who styles himself a "Captain of Irregulars," and seems to merit the title—represents himself as a sharer in the Jameson Raid, and his language re-

* 8vo, cloth, pp. 212. Price 3s. 6d. Gill and Son, Dublin.

† 8vo, cloth, pp. 392. Price 2s. 6d.

* Oblong 8vo, pp. 112, cloth, price 1s. Catholic Truth Society.

† Fancy cloth, 8vo, pp. 186, price 3s. 6d. Sands and Co.

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The author of this philosophic treatise has produced a work of great value to the reflective Christian. . . . He also avails himself of modern science to enforce his explanations of doctrine.—*The Independent, New York.*

The way in which valuable practical lessons have been drawn from the subjects the most unpromising from the devotional point of view is indeed striking. We think no good library, whether parochial or private, should be without this work.—*Sophia, Hyderabad.*

He has brought the subject-matter up to date, so that the question of evolution, the modern rationalism of Herbert Spencer, and the ideas of Max Nordau's "Degeneration" receive deserved attention, even so far as they reflect creditable views of Christian dogma. We know of no work that would serve the theological student better than this to make him appreciate the harmony between prayer and his special studies.—*American Ecclesiastical Review.*

A treasure of knowledge, a help to devotion and a valuable lesson in translating the technical terms of scholastic doctrine into fluent and intelligible English. Among our English collections of meditations we had nothing like it, so widely does it differ in aim, style and arrangement from anything that has preceded it.—*The Edmundian.*

This book is really an event in English Catholic literature. . . . A priest going out on the mission, having had his theology transformed in this way into devotional thought, would have a splendid equipment for his own spiritual life, as well as for his preaching and instructions. . . . Criticism is silenced by the conviction that an ambitious undertaking and comprehensive plan have been excellently accomplished.—*Pastoralia.*

This book will be warmly welcomed and widely used by people of intelligence who are not afraid of a little hard thinking, and who prefer to base their affective devotions on solid theological grounds rather than on the sentimental and insipid rhapsodies of modern pietism.—*Tablet.*

We have here theology, devoid of its technicalities, treated with a breadth of view, a depth of thought and a sweetness of sentiment that cannot fail to appeal forcibly to the pious reader.—*Salesian Bulletin.*

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garding the Boers is that with which a certain class of newspaper has rendered us familiar. "I have a theory," he says, "that Providence intended Cronje to be a convict or a burglar, or at the very least a Hooligan." It would be interesting to know what "Providence intended" the writer to be, and whether in his case the intentions have been carried out. We trust the conduct of Englishmen in South Africa is not accurately depicted in this book. But the volume is, as we have said, certain to be popular, and it is fair to add that the stories are well written, and the "local colour" is effective. They also afford matter for reflection to thinking persons, and may help them to arrive at conclusions different from those of the author.

A younger class of reader is provided with a well-written and interesting story in *Michael O'Donnell*,* in which Mrs Mannix narrates "the fortunes of a little emigrant." Michael was an exceptionally nice boy, not a bit of a prig, although properly pious; and perhaps that is why he was so fortunate in the folk he fell in with. As usual in such stories, he had trials, out of which he emerged triumphantly; and he ended by being a partner in a "popular and prosperous firm" of lawyers. There is a remarkable policeman in the book, who, out of sheer goodness of heart, compounded a felony and indulged in what Mrs Mannix euphemistically calls "mental reservation," of a kind which would justify Dr Horton's worst suspicions; and indeed none of the characters are exactly every-day acquaintances—at least on this side of the Atlantic. But youthful readers are not critical, and they will certainly enjoy this brightly told story.

So far as improbability goes, *Lot Leslie's Folks*,† far out-distances "Michael O'Donnell"; but it seems to be a case in which truth is stranger than fiction, for the author assures us that the story "is based upon records of undeniable authenticity." The way in which the Leslies are captured by Indians and sold to Canadians, and in which the little girl, adopted by a wealthy family, was kidnapped by her parents, recaptured by Indians, and returned to her adopted mother, is calculated to make the brain reel; and as everybody in the book goes through equally startling adventures, it may be guessed that it does not err on the side of dulness. The sheer excess of incident prevents anything like an analysis of the plot; it must suffice to say that something startling occurs in every chapter, and that all the leading characters, including a most prejudiced servant, become Catholics. What more need be said?

* 8vo, cloth, pp. 267, price 75 cents. "Ave Maria Press," Notre Dame, Indiana.

† By Eleanor C. Donnelly. 8vo, cloth, pp. 247, frontispiece. Kilner, Philadelphia.

Forthcoming.

MESSRS Burns and Oates have in the press: "A Form of Prayers following the Church Office," for the use of Catholics unable to hear Mass upon Sundays and holidays, by John, Marquess of Bute, K.T., second and revised edition; "Fifty Years of Catholic Life and Progress under three Cardinals," by Percy Fitzgerald, M.A., F.S.A.; "Leo XIII and his Court," an illustrated record of the life in the Vatican"; "Hymns for Congregations, Convents and Missions," by Canon Coelembier; "Our Mother," a story by Frances I. Kershaw; "Life of St Gerlach," by the Rev. F. A. Houck.

MR S. T. Freemantle announces a reissue of Newman's *Lives of the English Saints*, in six monthly volumes, at 4s. 6d. net each, the first of which is promised immediately. They will be edited by Mr A. W. Hutton, and illustrated.

MR E. Wyatt Davis, of Trinity College, Cambridge, has in preparation a history of England for the use of Catholic schools: it will be published by Messrs Longman.

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and Prayer according to Holy Scripture and Monastic Tradition. This work was first written in French in 1886 for private circulation in Benedictine convents, and has since been translated into German. The translation is by the nuns of Stanbrook.

MESSRS Rivington are publishing *Christianity and Paganism in the Fourth and Fifth Centuries*, by Ernest N. Bennett, M.A., Fellow and Lecturer of Hertford College, Oxford.

MR Fisher Unwin announces a volume by Lady Sykes, to be entitled *Nursing Tommy Atkins in Natal.*

C.T.S. Notes.

MEMBERS are reminded that the Annual Meeting will be held on Friday, April 27, at Archbishop's House, at 4 p.m., the President, Cardinal Vaughan, in the chair, when the Annual Report and Balance-sheet will be presented. It is hoped that there will be a large attendance, and it is suggested that the opportunity is a favourable one for enlisting as members those who support the Society.

THE arrangements for the Catholic Conference, which will, it is hoped, be one of the most noteworthy events of the Holy Year, are progressing satisfactorily. At the inaugural meeting at Queen's Hall, on Monday evening, June 18, a select musical programme will be provided, in addition to Cardinal Vaughan's address. Owing to the departure of the Duke of Norfolk for the front, Lady Mary Howard and Lady Edmund Talbot will receive His Grace's guests at the reception at the Grafton Galleries on the evening of Tuesday, June 19th.

THE reading of papers and the ordinary business of the Conference will take place at the Westminster Town-hall, where it is hoped there will be an exhibition of Catholic pictures suitable for school and home use. Among the contributors of papers will be Father John Norris, Lady Edmund Talbot, Mr A. Chilton Thomas, and Mr J. W. Gilbert. An attempt will be made to secure the attendance of representatives of the principal Catholic societies; and the Catholic Guardians' Association, as was mentioned last month, will hold its Annual Meeting in connexion with the Conference.

THE sixth Annual Meeting of the Clapton Branch was held on Wednesday, March 7. The balance-sheet showed that a considerable amount had been expended in the diffusion of Catholic literature, and a small balance remained in hand.

OWING to delay on the part of the printer, the *Meditations on the Passion*, by Father Henry More, which was promised "in good time for Passion-tide," has not been issued.

Notes on Church Music.

REFERRING to the duty of maintaining a high standard of ecclesiastical music in places of education, Mr Robert Bridges has well said: "To refuse the best for the sake of something inferior of the same kind can never be a policy; it is rather an uncorrected bad habit, that can only be excused by ignorance; and ignorance on the question of music is every day becoming less excusable." From this point of view we congratulate very heartily St Mary's College, Oscott—the Central Seminary, at which the majority of our future clergy are receiving their formation. This college evidently has a policy, and is not the victim of a mere uncorrected bad habit. Every opportunity is taken of bringing before the students examples of what is admitted by all intelligent

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musicians to be the high-water mark of sacred music, the Roman contrapuntal school, of which Wagner said that "the sublimity, the wealth and ineffably expressive depth produced so deep a searching of the heart that no kindred effect of any other art can possibly be compared therewith."

THESE remarks are suggested by the recital of sacred music which was given recently at Oscott, when a quite admirable selection was executed by the choir of the Birmingham Oratory, at the invitation of the rector, Mgr Parkinson. The first part of the programme consisted exclusively of excerpts from the Masses and motets of Palestrina for four and five voices, and the second part gave similar examples from his great contemporary, Orlando di Lasso, and from his disciples, Vittoria, Anerio and Giovanni da Croce. The audience were helped to an intelligent hearing to these compositions by a programme giving the *canto fermo*, out of which these masterpieces of vocal art were woven. With Downside devoting itself to the study of the early English school, and Oscott to that of the contemporary Italian masters, things look really hopeful; in spite of the fact that another great college, as we learn from the current number of its magazine, declines to rise above "the adoption of music of the style of Gounod's Masses."

THE Nonconformists in this country are, we believe, beyond reproach as regards the grave and serious character of the music which is heard in their places of worship; but it is not so on the other side. We have before us the programme of an organ recital (so called) which was recently given in a Canadian Methodist church. It includes a Spanish Dance (piano duet) by Moszkowski; a waltz by Brahms; a round, "The Street Crier"; a song, "The Lost Key," by Grossmith; and even the inevitable "Absent-minded Beggar" was present on the occasion. Similarly the Episcopalians of the Dominion seem to have ideals other than those of their Anglican brethren. An account has reached us of the opening of a "celestial organ" (i.e., put up in the tower to produce echo effects) in Christ Church Cathedral, Montreal. This instrument, Mr Runciman will learn with horror, has a "flute d'amour," a "cornopean" and, worst of all, an octave and a half of "tubular chimes"! The names of the members of the cathedral choir are given, and it is naïvely added: "The chorus numbers thirty-six voices—twenty ladies and sixteen men, and there are surplices, etc., for that number": a remark which is further illustrated by a photograph of "the cathedral quartette"—a group of two young men and two young ladies—all in "surplices, etc."; the former, however, wearing moustaches, and the latter trencher-caps.

A correspondent writes to the "Catholic Record," o London, Ontario:

> Lately in Canada, in Catholic churches, and before the Blessed Sacrament, have been heard the following:—(*a*) Braga's "Serenade," which we associate with a young woman's love story, and the violin obbligatos of her accomplished living sisters in society. (*b*) Sullivan's "Lost Chord," that echo of dreary drawing-rooms. (*c*) Passages from Wagner's, and, of course, Weber's operas. (*d*) Moore's Irish Melodies. (*e*) Marches, such as those associated with Admiral Dewey. (*f*) Such music as some of Rosewig—mere scandalous noise. These are examples taken at random; heard by chance. What would be the horrible results of an investigation?

The editor of the "Record" deprecates the writer's strictures,

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especially as to "Moore's Melodies":

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Certainly no Irishman, at least, will regard the former as in the least degree irreligious, and, after all, we must remember that here the majority in our Catholic congregations are Irish or the children of Irish parents [!]. The latter, the exquisite music of "The Harp of Tara," seems to us to express admirably the devotional sentiments of the *Ave Maris Stella* [!]. At all events, we cannot bring our hearts to condemn it so harshly as does our correspondent, so long as it is permitted by the "local ecclesiastical authorities" to sing it in our churches; neither do we see that, by permitting it, these authorities set at defiance the laws of the Church.

*How to tell the Nationality of Old Violins** is a useful and practical guide to those who are able to indulge in the expensive amusement of buying these instruments. Perhaps the most interesting piece of information to the general reader is that since 1850 the unfortunate English fiddle-maker has been slowly starved to death, and the English school is now practically extinct—killed by a grinding competition with low-type instruments of French and German manufacture, which have flooded the market by hundreds of thousands during the latter half of this century.

The Teacher and Organist (Cincinnati) continues to print, by small instalments, the list of church music examined by the Diocesan Commission. That the Commission takes a very broad view as to inclusion is proved by the fact that portions of Haydn's Masses nos. 1, 2, 3, 7, and 8, are "accepted"; but the *Kyrie* of nos. 2 and 3, the *Gloria* of no. 8, the *Credo* of nos. 1, 3 and 8, are rejected as "defective in text"; the *Credo* of no. 7 for "garbling of words"; the *Benedictus* of nos. 2 and 3 as "too long" and that of no. 8 as "too frivolous." We wonder whether these somewhat serious objections are ever considered by those responsible for our English choirs.

CHURCH Music at Wanganui, New Zealand, seems to be much the same as it is at home: here is an extract from the "New Zealand Tablet" of February 8:

Last Sunday, the choir, accompanied by a small orchestra, rendered Mozart's Seventh Mass in a highly-finished manner. At Vespers, too, special music was sung; Zingarelli's "Laudate," given at Christmas, was repeated, and also Danby's "Magnificat." In the former, Mr Gellately again took the solo parts, his sweet tenor voice being heard to distinct advantage.

WE are indebted to Mr C. T. Gatty for the following interesting note:

There can be no sort of question of William Byrd's Catholicity, for some years ago I found his long-concealed will, made at the end of his very long life, in which he states that he died a Catholic, which was the only religion in which he could be saved. As he says he was guardian to Tallis's children, the odds are greatly in favour of Tallis being a Catholic to the end also.

CHOPIN'S Nocturne in E flat (for violin) was a prominent feature in what was announced as "sacred music" performed during the Forty Hours' Prayer at the Carmelite Church, Kensington.

In answer to a correspondent who asks, "What *Vesper Book* would you recommend to a choir trying to be decent?" Mgr Connelly writes:

1. If words and notes for whole are wanted: *Epitome ex Vesperali Romano.* Pustet; unbound, 1 m. 70; bound, 2 m. 70.

* Balfour & Co., 11 Rood Lane, E.C. Illustrated. Cloth, pp. 28.

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Art Notes.

THE Holy Father has accepted a copy of Dr Williamson's monograph on "Luini" in Messrs Bell's "Great Artists Series," and has expressed his willingness to receive a complete set of the series at Dr Williamson's hands on the occasion of the approaching visit of the latter to Rome. Those who have visited the Tate Gallery will have noticed that Mr Calderon's picture purporting to represent an event in the life of St Elizabeth of Hungary, which gave so much just offence to Catholics when it was first exhibited some years since, now appears under the simple title "Renunciation." This modification is due to the action of Dr Williamson who, while yet a Protestant, succeeded in obtaining the consent both of the artist and of the Royal Academy to the alteration. Mr Calderon, it may be added, courteously expressed his regret that he had unintentionally offended Catholics by his treatment of the subject.

MR Aymer Vallance has supplied the letterpress for the Easter number of the *Art Journal,* which is devoted to the Decorative Art of Burne Jones.

THE Catholic Art Society will issue this year a fine set of ten photogravures, besides a large colour print and smaller pictures. The photogravures are after the Italian masters, and include Raphael's *Madonna del Gran Duca,* the *Pietà* by Francia in the National Gallery, and Giorgione's *Madonna* from Castelfranco.

FATHER Rothwell has arranged for an exhibition of pictures suitable as aids to religious instruction in schools, which will be held in Easter week (on April 18 to 20) in the Holy Family School, Grosvenor Square, Manchester. Addresses on the scope of the exhibition will be given, and each evening there will be a lantern exhibition of slides of kindred interest. Admission to the exhibition will be free to managers and teachers of schools, and to others concerned. In addition to pictures the cost of which is within ordinary reach, a number of works of art of special note will be on view. Co-operation and support have been received from the Catholic Art Society, the Art for Schools Association, the National Society, etc. A programme of the exhibition may be obtained from Rev. C. Rothwell, Lower Ormond Street, Manchester.

The Antidote.

IT seems incredible, but it is true, that the "National Protestant Federation" is carting about the country a "Protestant Exhibition" of "Modern Instruments of Torture," prominent among which is "The Iron Maiden." The "Illustrated Guide" to this precious show contains the well-known account of the "Maiden" at Nuremberg (with the usual picture), which F. Herbert Thurston has shown in his tract on the subject to be absolutely devoid of foundation. Copies of this pamphlet have been sent to Mr Roger, now secretary of the Federation, but it is needless to say that no correction has been made. We would suggest that the C.T.S. pamphlet, and the four-page leaflet in which it is epitomized, should be widely distributed in any neighbourhood visited by the show.

NOTHING in the present Protestant campaign is more remarkable than the perseverance in statements which those who make them must know to be untrue, which have been repeatedly exposed, and which their makers do not attempt to substantiate. Thus we find Mr Roger in a recent tract once more asserting that the Roman

Church ascribes to the Pope the title "our Lord God the Pope." We said in our last issue that we hoped it was "through inadvertence" that the "Protestant Alliance Official Organ" omitted to state that certain charges against Irish Catholics had not been substantiated. We can no longer indulge in our charitable aspiration, for that paper for April entirely ignores a communication in which this was pointed out.

THE Committee of the Federation includes among its members Colonel Martin Whale and the Rev. Jacob Primmer, who have lately distinguished themselves by the patronage of ex-convict Widdows. It is therefore not to be wondered at that among the books on sale at their "literature stall" is the worst of the publications for which Mr Kensit's shop is notorious.

RIORDAN (alias Ruthven), who has been lecturing in the Isle of Wight, is denounced by ex-Priest Connellan in "The Catholic" for March as "deserving no sympathy." A long extract is printed tfrom the autobiography of the Rev. Dr Paton, the well-known minister (Hodder and Stoughton, 1898, pp. 455-57), in which Riordan's Australian career is narrated; this will be issued immediately as a C.T.S. leaflet.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

†Andreis, Rev. J. L. The Christian at Mass: an Explanation of the Mass in all its parts. Pp. xviii, 277, 8vo cloth. 50 cents. Christian Press Association, New York.

Arnold, Thomas. Passages in a Wandering Life. Pp. 278, 8vo, cloth. 12s. 6d. E. Arnold.

*Barry, Dr William. Arden Massiter. Pp. 344, 8vo, cloth. 6s. Fisher Unwin.

*Brinton, Selwyn. Correggio. Illustrated. Great Masters Series. Pp. xi, 147, post 8vo, cloth. 5s. net. Bell and Sons.

Brinton, Selwyn. The Renaissance in Italian Art. Part III. Illustrated. 8vo, cloth. 5s. net. Simpkins.

Burton, Lady. The Passion Play at Ober-Ammergau. Edited with Preface by W. H. Wilkins. Pp. 256, crown 8vo. 3s. 6d. Hutchinson.

Byrne, Mrs W. Pitt. Gossip of the Century: Personal and Traditional Memories—Social, Literary, Artistic, etc. 4 vols. New edition. 117 illustrations. Royal 8vo. 42s. Downey.

*Conway, Katherine E. New Footsteps in Well-trodden Ways. Second edition. Pp. 253, 8vo, cloth. 1 dol. 25. Pilot Publishing Company, Boston.

†Crashaw, R. English Poems. Edited with introduction by J. R. Tutin. Pp. 152, crown 8vo. 3s. J. R. Tutin, Great Fencote, Bedale, Yorks.

De Maistre, X. Journey Round my Room; Night Journey Round my Room. Translated by J. Andrews. Pp. 188, crown 8vo. 2s. 6d. net. Simpkin.

*Dickens, Charles. Nicholas Nickleby. New Century Series. Pp. vi, 880. 8vo, cloth. 2s. Nelson and Sons,

Doyle, Very Rev. F. C., O.S.B. Lectures for Boys. Vols II, III. Pp. 509, 414, 8vo. 7s. 6d. each. Washbourne.

*Donnelly, Eleanor C. Lot Leslie's Folks. Frontispiece. Pp. 247, 8vo, cloth. Kilner, Philadelphia.

†Drew, Mary Frances. The Passion Play of Ober-Ammergau. Pp. xiv, 132, 8vo, cloth. 1s. 6d. Burns and Oates.

†Egremont, Ch. L'Année de l'Église 1899. Pp. 660, 8vo, wrapper. 3 fr. 50. Lecoffre, Paris.

*Eley, C. King. The Cathedral Church of Carlisle. Cathedral Series. Illustrated. Pp. 92, crown 8vo, cloth. 1s. 6d. Bell and Sons.

Erckmann-Chatrian, MM. Stories of the Rhine: Country in Danger (1792), Alsacian Schoolmaster, Illustrious Dr Mathéus. Rainbow Series. Crown 8vo. 1s. each. Ward and Lock.

*Gardner, E. G. Dante. Temple Primers Series. Frontispiece. Pp. vi, 159, 8vo, cloth. 1s. net. Dent and Co.

Goodyear, W. H. Renaissance, Modern Art. Illustrated. Pp. 310, crown 8vo. 6s. Macmillan.

*Housman, A. E. A Shropshire Lad. Breviary Series. Pp. viii, 96, 12mo, leather. 3s. net. Grant Richards.

†Kerr, Lady Amabel. A Son of St Francis: St Felix of Cantalice. Frontispiece. 8vo, cloth. 3s. 6d. Sands and Co.

*Kerr, Lady Amabel (edited by). Sister Chatelain; or, Forty Years' Work in Westminster. Portrait. Pp. 148, 8vo, cloth. 1s. Catholic Truth Society.

†Lover, Samuel. Further Stories of Ireland. Edited by D. J. O'Donoghue. Pp. xxviii, 219, 8vo, cloth. 6s. Constable and Co.

*Macleay, John (selected by). War Songs and Ballads of Military Life. Pp. xxix, 226, square 8vo, cloth. 1s. and 2s. Walter Scott.

†Major, Thomas. Leaves from a Squatter's Note Book. Pp. 202, 8vo, fancy cloth. 3s. 6d. Sands and Co.

*Mannix, Mary E. Michael O'Donnell; or, The Fortunes of a Little Emigrant. Pp. 267, 8vo, cloth. 75 cents. Notre Dame, Indiana.

O'Neill, Moira. Songs of the Glens of Antrim. Blackwood.

Pemberton, Max. The Garden of Swords. Illus. Pp. 336, cr. 8vo. 6s. Cassell.

*Philpin de Rivière, R. P. La Physiologie du Christ. Pp. 274, 8vo, wrapper. Oudin, Paris.

*Plumptre, E. H., D.D. The Life of Dante. Edited by A. J. Butler. 8vo, leather. Pp. 252, frontispiece. Price 2s. 6d. net. Isbister and Co.

*Poor Dear Ann. By the Author of "The Life of a Prig." 8vo, cloth. 1s. C.T.S.

*Rinder, Frank (selected by). Naval Songs and Ballads of Sea Life. Pp. xxxi, 293, square 8vo, cloth. 1s. and 2s. Walter Scott.

*Rossetti, D. G. Hand and Soul. Pp. 47, 12mo, leather. 2s. 6d. Unicorn Press.

†Sadlier, Anna T. Pauline Archer. Frontispiece. Pp. 167, 16mo, fancy boards. 1s. 9d. Benziger Brothers.

†Sales, St Francis de. Meditations for Retreats. Arranged by St Jane Frances de Chantal. Pp. 202, 8vo, cloth. 3s. Benziger Brothers.

*Speight, E. E. The New English Poetry Book: a Selection from English Poems and Ballads from Spenser to Swinburne. With a Glossary. New English Series. Pp. 148, 8vo, cloth. 1s. net. H. Marshall and Son.

*Stations of the Cross, The, according to the Methods of St Alphonsus, St Francis of Assisi, and the Eucharistic Method. Illustrated. Pp. 149, 12mo, cloth. Benziger Brothers.

*Tennyson, Selections from. Edited by E. E. Speight. New English. Frontispiece. Pp. 95, 8vo, cloth. 1s. net. H. Marshall and Son.

*Thackeray, W. M. The Newcomes. New Century Series. Pp. vii, 928, 8vo, cloth. 2s. Nelson and Sons.

Thorold, Algar. An Essay in aid of the Better Appreciation of Catholic Mysticism. 3s. 6d. net. Kegan Paul and Co.

†Trench, Maria. The Passion Play at Ober-Ammergau, translated into English. Pp. xv, 96, 4to, wrapper. 1s. 6d. net. Kegan Paul.

Vallance, Aymer. The Decorative Art of Sir Edward Burne-Jones. Pp. 32, folio, sewed, 2s. 6d. Virtue.

†Waggaman, Mary T. Jack-o'-Lantern. Frontispiece. Pp. 164, 16mo, fancy boards. 1s. 9d. Benziger Brothers.

Wicksteed, P. H. Our Lady's Tumbler: a Twelfth Century Legend. Transcribed from the French. 1s. net. Dent and Co.

*Wiltzius, Messrs. American Catholic Directory for 1900. Pp. 1,300. Wiltzius and Co., Milwaukee.

*Wiseman, Cardinal. A Month's Meditations. Pp. 222, 8vo, cloth. 4s. Burns and Oates.

The following books are also noticed in the present number:

Cormier's *Blessed Raymond of Capua*
Dearmer's *Little Lives of the Saints*
Gardner's *Dante's Ten Heavens*
Dimock's *St Paul's*
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CATHOLIC BOOK NOTES

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company,* 11 *The Parade, Leamington.*

The Testament of St Ignatius.*

IT seems incredible that this delightful book—more fully described as "Sundry Acts of our Father Ignatius, under God the First Founder of the Society of Jesus, taken down from the Saint's own lips by Luis Gonzales"—should never before have been translated into English; but there is this compensation, that it now comes forward with the freshness due to a new discovery, under peculiarly favourable auspices. Not only is the translation admirably done, but it is introduced by a preface by Father Tyrrell which is worthy of the book, and is enriched by notes from the pen of Father Thurston, which are as illuminative as they are interesting.

Besides these additions there is a short preface by Father Jerome Nadal, who records with delightful simplicity the pertinacity with which he pressed the Saint to narrate the story of his life; and another, equally charming, by the privileged scribe, Father Gonzales. Through these as through the narrative itself runs a delightful air of simplicity, as different as possible from the traditional aspects of the Saint.

In the brief notice possible in these columns we can only call attention to the book as one which will be an addition of permanent value to any library. It is a book to lend to the fair-minded Protestant, who will draw from it the best possible antidote to the fictions popularly associated with the name of Jesuit, and who cannot fail to be edified by the simplicity and transparent

* *The Testament of Ignatius Loyola.* Translated by E. M. Rix. With preface by George Tyrrell, S.J. 8vo, cloth, pp. vii, 230. Price 3s. 6d. Sands & Co.

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honesty of the Saint's narration, in which his zeal, his modesty, and his goodness of heart, are equally manifest.

We have referred to Father Tyrrell's preface. It consists only of twenty pages, and there is not a sentence that is not worth reading and thinking about. There is in it the breadth of view, the liberality of tone, and the admirably chosen phraseology which we expect to find—and we are never disappointed—in Father Tyrrell's writings. We only regret that space will not allow us to quote passages in illustration of this opinion, but we urge our readers to obtain the book and peruse it in its entirety. It is a valuable addition to Catholic literature.

Notes on New Books.

MESSRS Kegan Paul & Co have spared no pains to make their new edition of *The Confessions of St Augustine** a beautiful book, and their efforts have been crowned with success. Printed by the Chiswick Press in red and black upon hand-made paper, and bound in white parchment, it is as pleasant to read as it is delightful to look upon. Mr Paul Woodroffe supplies four illustrations, which seem to us more vigorous than those which have hitherto come from his pencil; these have been engraved upon wood by Miss Clemence Housman, who has also engraved the title-page from Mr Laurence Housman's design. There is no need to speak of the book itself, which is recognized as one of the great Christian classics, and which is here produced in a manner worthy of its reputation.

MR J. R. Tutin's enthusiasm for the poetry of Richard Crashaw has taken a very practical shape in the handsome volume before us, in which he has brought together the *English Poems** of this illustrious convert of the seventeenth century. His critics among the poets, from S. T. Coleridge to Mr Francis Thompson, concur in giving Crashaw a place high up on the Parnassian slopes; and although his verses, with their wealth of conceit and extravagance, are not likely to take rank with popular favourites, they will always hold a high place in the appreciation of lovers of true poetry. Mr Tutin has added various introductory notes, biographical and critical, which give completeness to the collection, of which we note that only 500 copies have been printed. These should be speedily disposed of.

FATHER Best is not a Crashaw, but it is probable that his *Poems* † will find a wider circle of readers than those of the earlier writer. Nor is there wanting a certain resemblance in tone between the two authors, especially in some of Father Best's translations from the French, wherein we think he is at his best—e.g., in "The Avowal of St Bernardine of Siena." Of these Cardinal Newman had a high opinion; he wrote to the author: "They read so easily and naturally that I should never take them for translations." The book is in two parts, the latter, devoted to our Blessed Lady, being by far the better. The earlier part is more varied; the "Lays of Early Martyrs" are simply narrated, but we must enter a protest against the

* Large 8vo, pp. 346. Price 15s. net.

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† *A Priest's Poems*. 8vo, white cloth, pp. xii, 242. Price 2s. 6d. net. Catholic Truth Society.

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statement that "St Agnes' flower we call our pure snowflake"; there are too many of these spurious dedications afloat already. "Carmina Devota" and "Carmina Mœsta" contain some very pretty things. As a whole Father Best's volume is distinctly above the average of religious verse; and it is made attractive externally by its elegant white binding with red ornament.

UNDER the title *Essays on Unnatural History* the Catholic Truth Society has brought together in one book (price 3s.) the three series of essays which have already been published by the Society in three separate shilling volumes. Father Gerard contributes a short preface to this collected edition, in which he says:

> Although the topics of which they treat are very various, and, it may seem, diverse, they have this in common, that all deal with points raised by the more prominent and dogmatic evolutionists, whose writings are familiar to the public; whilst the object of all is to show that we have the means of judging for ourselves concerning much which we are commonly bidden to accept on the authority of experts. The facts of nature, upon which all sound speculations regarding her must be based, are to a far greater extent than we commonly realize, within the ken of all who will use their eyes; and in spite of the imposing guise in which they are usually presented, the theories of our modern philosophers will furnish abundant food for healthy scepticism to any one who will insist on ascertaining exactly what they mean. It is because the accounts given by such writers as I have indicated—whether of the ways of nature in the present or her processes in the past—appear to me to break down when thus handled, that I suggest for them the title of "Un-natural History."

LAST year we announced the publication in Paris of the first issue of a Catholic year-book* worthy of the name, and we now have the second issue, containing a history of the Church during 1899. In many respects it is a distinct advance upon its predecessor; and a useful but not complete index helps to make its contents readily accessible. Under Great Britain we have good accounts of the Catholic Conference and of the meeting of the Young Men's Societies; an excellent summary of the case for an Irish Catholic University; and much other information. Other countries are treated with similar completeness, and there are special sections for the Holy See and for Missions. The book is both excellent and cheap, and may be confidently commended to all who wish to obtain a summary of the Church's progress during 1899.

IN a pretty little shilling book, Father Wilfrid Lescher gives an account of *The Origin of Lourdes*,* in the course of which he deals with and negatives the conclusions arrived at by M. Zola in his well-known novel. Father Lescher does not spare the French writer, and we are inclined to think that his position would have been stronger had his language been more restrained. But it must be confessed that the attitude of M. Zola, and especially his travesty of the account given by Bernadette herself of the incidents attendant upon her vision, go far to justify Father Lescher's indignation.

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* *L'Année de l'Eglise, 1899*. par Ch. Egremont, Deuxième année. 8vo., pp. 660. Price 3 fr. 50. Lecoffre, Paris.

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Each of these has been welcomed by the increasing number of those who are attracted by prayers which were in use when England was Catholic; and the collection of the three under the title *A Little Book for Holy Communion* * may be regarded as a "happy thought" happily carried out.

IT has been well said that "it is perilous to differ in poetry from the poets and in religion from the saints." To those who wish to be in agreement with the saints a means is offered in the volume of *Meditations* just issued by Messrs Benziger Brothers,† which contains the teaching of one saint on the great truths of revelation, selected from his writings by another saint, who, beyond all others, was imbued with his spirit. The meditations consist of three points, of from ten to twelve lines each, and are followed by an expression of the "affections" which such considerations are calculated to inspire. Though primarily intended for the Sisters of the Visitation, the meditations will be found not less applicable to members of other religious institutes, and largely to the devout faithful generally. The size of the volume is convenient, and both print and paper are excellent.

IT is unnecessary to praise the delightful *Journal of Researches* ‡ in which Mr Darwin recorded his experiences and observations during the Voyage of the *Beagle* round the world in 1831-36; it has long since taken its place as a classic among such works. But the reissue by Messrs Ward and Lock in their "Minerva Library" series in a handsome and cheap volume enables us to recommend the work to those to whom it is not already familiar. The only objection to it is its weight, which even for so thick a book seems excessive, and makes the volume unpleasant to hold.

IN a neat little volume, Father Martin von Cochem, O.S.F.C., gives us a popular treatise on *The Four Last Things* *—Death, Judgement, Hell and Heaven. The subject naturally does not lend itself to originality of treatment. The author gives the traditional teaching of the schools—partly certain, and based on articles of faith, partly conjectural and resting on matters of opinion. As an example of the latter, we may refer to the chapter "On the length of time that the final Judgement will last." While admitting that some have held "that it will be over quickly, because God could judge all mankind in a single instant," the author inclines to the opinion that it will extend over a considerable period of time, for various reasons drawn from Scripture and the Fathers, which he mentions. On the vexed question of, "The Number of the Saved," Father von Cochem takes a somewhat rigorous view, holding that the words, "Many are called, but few are chosen," and other similar statements of Holy Writ, do not admit of any other interpretation. On this point he is at issue with the Abbé Bolo, whose work, "The Morrow of Life," was recently noticed in these pages, who holds that the "called" are the saved and are "many," and that the "chosen" are the *élite* among God's elect, and are "few."

* 12mo, red cloth, gilt, pp. 92, illustrated. Price 6d.

† *Meditations for Retreats*, taken from the writings of St Francis de Sales. Arranged by St Jane Frances de Chantal, pp. 202.

‡ Art linen, pp. 492. Price 2s.

* Benziger Brothers, New York, 1900, 12mo, cloth, pp. 223.

OXFORD LOCAL EXAMINATIONS
1900

St Edmund's College Series of Scripture Handbooks

The Holy Gospel according to St John. By the Rev. JOHN MCINTYRE, D.D., Professor of Scripture at Oscott College. Cloth, 8vo, pp. xlviii, 223; 2 maps. Price 2s. 6d.

"The author's command of a style which eschews every superfluous word has rendered it possible for him to compress into the relatively small space at his command a commentary of remarkable fulness."—*Tablet.*

"Throughout a careful monument of erudition."—*Weekly Register.*

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"Excellent for its purpose, being a very complete student's manual on the third canonical Gospel."—*Educational Times.*

"A thoughtful and learned commentary on the lines of Catholic tradition and interpretation."—*Schoolmaster.*

Abridged Edition of the Above. Price 1s. Suitable for Students preparing for Oxford or Cambridge Local Examinations.

Text of the Gospel. Price 2d.

N.B.—The text employed in the above work is the revised Rheims version adopted by the Delegacy for the special papers set for Catholic candidates.

St Paul's Second Epistle to the Corinthians. By R. D. BYLES, B.A., late Scholar of Balliol College, Oxford. Price 1s.

IN PREPARATION.

The Holy Gospel according to St Mark. By the Rev. EDMOND NOLAN, of Trinity College and St Edmund's House, Cambridge, late Vice-President of St Edmund's College.

The Acts of the Apostles. By the Rev. J. R. MADAN, M.A. late Scholar of Queen's College, Oxford.

CATHOLIC TRUTH SOCIETY,
69 Southwark Bridge Road, London, S.E.

*The Christian at Mass** is a series of instructions in which the author attempts to find in each of the actions and ceremonies of the Mass a symbolical representation of some incident of the Passion. However well-intentioned this method may be, we confess to having little sympathy with it. That the Holy Sacrifice is not only a representation but a perpetuation of the Sacred Passion is of course beyond question; but it is also certain that the various ceremonies had a purely practical origin, and the attempt to give them in detail a mystical significance produces results which are for the most part entirely arbitrary and very far-fetched. Thus for instance our author says that in the priest kissing the altar the Christian sees Judas coming to Our Lord and saying, "Hail, Rabbi;" and, "in this kiss," he tells us, "the Christian sees the sign of true friendship turned into an instrument of betrayal, the outward profession of sincere love into a cover to dissimulated perfidy." Perhaps the unfortunate priest will fail to see the point. Again we are told that "the pall, a little square piece of linen put on the chalice, is a reminder of the crown of thorns plaited for, put on and pressed down upon the head of Jesus"; and that "the intelligent Christian cannot hear the Preface without being reminded of Pilate when he said: 'Take Him you and crucify Him.'" To those who like this mystical and symbolical interpretation these instructions will no doubt be very acceptable. They are given with method and order, and all the Scripture references are carefully noted.

MR JOHN LANE sends us a specimen volume of the series of illustrated poems which he is publishing under the title "Flowers of Parnassus." Judging from the example before us—Browning's *The Statue and the Bust*, with nine illustrations by Philip Connard—the series will be attractive: print, binding and pictures combining to secure that end. The volumes are also cheap—1s. in cloth, 1s. 6d. in leather.

FATHER Cuthbert Doyle's *Lectures for Boys** strike us as better suited for delivery on separate occasions than for publication in large and somewhat unattractive-looking volumes. If the intention is to provide preachers with material suitable for delivery to youthful congregations, it is well carried out; but we doubt whether youthful readers will appreciate books containing four or five hundred pages of solid print. The course of subjects is extremely comprehensive, and the treatment of each is forcible and clear; but we think a selection would have been more generally useful to youthful readers than the large volumes are likely to be.

THOSE who do not know German will find the complete text of *The Passion Play of Ober-Ammergau* an indispensable companion on their visit to this world-famous play. Messrs Burns and Oates issue (in cloth at 1s. 6d.) a new edition of a book published in 1881 containing, as well as the whole text, the choruses in rhyme and rhythm, translated by Miss Drew in exact accordance with the original German. There is a short but useful introduction. Messrs Kegan Paul publish a similar work with the same title and at the same price (net), also translated (by Miss Maria

* By Rev. Joseph L. Andreis. Christian Press Association, New York, 1900. Cloth, pp. 277. Price 50 cents.

* Cloth, vol. II, pp. 414; vol. III, pp. 509. Price 7s. 6d. each. Washbourne.

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Life of St Bernard; and, George Stephenson, the Great Engineer.
Chapel of the Forest, by Canon Schmid. And, **Our Lady of the Roses, etc.,** by Raoul de Navery.
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May's Rosary, by M. G.; and, Lady Linden, by Canon Schmid.
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Trench) from the play as acted in 1880.

THE new life of *Saint Jerome*,* by Father Largent, translated by Hester Davenport, is written in an appreciative spirit, and puts before us both the saint and the rough, raw, human material from which he was hewn. His naturally hasty temper, his unbridled language when contending against his adversaries, his impatience of opposition—serve to throw into relief the sanctity of his life-long penance, his love of holy solitude, his untiring labour for God, and, last but not least, his undeviating loyalty to Rome. We know of no saint in whose life the contrast—or we should rather say the warfare—between grace and nature is more forcibly illustrated; and an English life of St Jerome is, therefore, a great addition to our spiritual biographies. The author gives us an anecdote which is illustrative of the impression likely to be created by this warfare in the soul of the great solitary. Pope Sixtus V—himself so austere and unbending—was seen to stand in contemplation before a picture of St Jerome, doing heroic penance in the desert. "Ah," said the pontiff, addressing the saint, "you do well to hold that stone in your hand; for without it the Church would never have raised you to her altars."

THE first publication of the C.T.S. of Ireland is a well-printed pamphlet (price 6d.), by the Bishop of Limerick on *A University for Catholics in relation to the Material Interests of Ireland.* It is a temperate and well-reasoned statement of a case which must commend itself to all fair-thinking people, though it may fail to convince the English elector, whose judgement is apt to be biassed where Ireland, and especially Catholic Ireland, is concerned.

MESSRS Laverty of Bradford send us a neat little *Catholic Hymn and Evening Service Book* which may be had in various styles and bindings from 3d. to 2s. It contains many "new hymns"; no attempt is made to follow or even to provide for the seasons of the Church; and the absence of proportion which characterizes so many of our hymn books is very marked. For these reasons we cannot recommend the book for general adoption. It would be greatly improved in appearance by a simple title-page and plain end-papers.

MESSRS Washbourne have published a little penny book containing Scripture extracts relating to the mysteries of *The Rosary*, similar to but shorter than that issued by the Catholic Truth Society.

FROM the same publishers we have a pretty little shilling book containing eight meditations on the Lord's Prayer,* by the Rev. J. O'Reilly. They were originally delivered at Los Angeles, California, and have already been published in America.

New Fiction.

HUMAN nature being everywhere very much alike, it is not surprising that the "people" of the transatlantic "parish," † about whom Miss

* "The Saints'" series, Duckworth and Co., price 3s.

* *Seven Jewels from our Saviour's Life.* 16mo, pp. 112, cloth, gilt. Price 1s.

† *The People of our Parish.* By Lelia Hardin Bugg. 8vo, cloth, pp. 254. Price 1 dollar. Marlier, Callanan and Co., Boston; Art and Book Co., London.

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RECENT PUBLICATIONS

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Life of the Ven. Mother Mary de Sales Chappuis, of the Order of the Visitation. Pp. 340, 4s.; wrapper, 3s.; net.

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The Condition of English Catholics under Charles II. Translated by Mrs F. RAYMOND-BARKER from the French of the COMTESSE DE COURSON. 2s. 6d.

The Structure of Life. By Mrs W. A. BURKE. Third Thousand. 2s. net; wrapper, 1s. net; post 3d.

Eleanor Leslie: A Memoir. By J. M. STONE. Illustrated. 8vo, Roxburghe, 7s. 6d.

History of the Protestant Reformation in England and Ireland. Written in 1824-1827 by WILLIAM COBBETT. Revised with Notes and Preface by FRANCIS AIDAN GASQUET, D.D., O.S.B. Third edition. 2s. net; boards, 1s. net; post 4d.

Little Flowers of St Francis. With eight illustrations and cover design by PAUL WOODROFFE. 6s. net.

Gertrude Mannering. A Tale of Sacrifice. By FRANCES NOBLE. Re-impression, Sixth thousand. 3s.

Gems from the Early Church. Compiled by E. F. BOWDEN. 3s. 6d. net; post free, 3s. 10d.

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Bugg writes, should greatly resemble folk we know at home. It is a further tribute to the unity of the race that we find the same problems exercising the minds of American Catholics which trouble some of us over here. Mixed marriages, social problems, educational matters, class distinctions, bazaars, parish societies and clubs—about all these Miss Bugg has something suggestive to say. She is often smart and sometimes clever; our first impression was that the comments were at times a little ill-natured, but this passed away after the opening chapter. The author is aware that outspokenness is by no means incompatible with the most perfect loyalty, a truth which is sometimes not recognized; and she speaks plainly, though moderately, of certain shortcomings which mar the prospects of the Church in America as similar failings do among ourselves. The chapter dealing with the formation of "A National Truth Society" has of course a special interest for us; we learn from it with regret that the American Truth Society "was never much more than local," and that "its influence has counted for very little in the aggregate." Miss Bugg speaks of a priest who has "the Oxford brogue;" so she will not mind our saying that the "American brogue" somewhat mars our enjoyment of her book.

MESSRS Benziger Brothers send us from their New York house a series of six volumes of stories for the young, all attractively bound in paper boards, with frontispiece, and costing 1s. 9d. each. They are: *Pauline Archer*, by Anna T. Sadlier; *Fred's Little Daughter*, by Sara T. Smith; *Pancho and Panchita*, by Mary E. Mannix; *A Hostage of War*, by Mary G. Bonesteel; *An Every-day Girl*, by Mary C. Crowley; and *Jack O'Lantern*, by Mary T. Waggaman. They are brightly and pleasantly written and sufficiently varied in incident, and will thus form a welcome addition to the school library or home bookshelf.

IN her last novel, *The Waters of Edera*,* "Ouida" has returned to a subject which she treated many years ago with more telling effect in "A Village Commune"—the trials inflicted on the Italian peasantry in the assumed interests of civilization and the government. There are many pretty things in the book and some ugly ones. There is a village priest, who, although exiled from Rome on account of his advanced views, ends by being "nominated to the cardinalate," and who apparently says two masses daily and has vespers in his church every evening; there is an "old Garibaldino," who says, "For one devil we drove out before our muskets, a thousand worse devils have entered since;" and there is a hero whose passionate devotion to the river which gives its name to the book leads to his death. It is a readable story, but inferior to much that the author has done.

MR Thomas Major, in *Leaves from a Squatter's Note Book*,† takes the same text as that on which "Ouida" bases her discourse, so we place his book beside hers, though it deals rather with fact than with fiction. "Civilization in its march," these are the last words of his preface, "often disfigures both man and nature." There is a fine British flavour about his sketches (which are based on his experiences of fort years), as when he speaks of "the

* 8vo, cloth, pp. 348. Price 6s. Unwin.

† 8vo, pp. x, 202, fancy cloth. Price 3s. 6d. Sands and Co.

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Anima Divota, or, Devout Soul. By JOHN BAPTIST Pagani. New edition, large type, 18mo, preceded by a Life of the author Cloth, red edges, 2s.; roan, 4s.; calf, red edges, 6s.; best morocco, gilt edges, 7s. Pocket edition, royal 32mo, cloth, 1s.

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Father SYDNEY SMITH, S.J., in an article in *The Month* (July, 1897), urges that Challoner's text of 1752 with McMahon's revision has "the best right to be called the approved text."

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extinction of the native:" "for untold centuries the aborigines have had the use of the country, but in the march of time they, like the extinct fossil, must make way." It is only fair to add, however, that the author devotes an outspoken chapter to "the drawbacks of civilization." There is a great deal of killing in the book, enough, we think, to satisfy Mr Rudyard Kipling's lately expressed thirst for blood; but as a record of "squatting in its highest vigour, in its decline, and in its death struggles," it is not without value.

UNDETERRED by the exposure of the monstrous absurdities of "The Scarlet Woman," Mr Joseph Hocking in his new novel, called, for some reason which is not apparent, *The Purple Robe*,* returns to his self-imposed task of misrepresenting the Catholic Church. So far as knowledge of the Church is concerned, the work is on a par with the former volume; but we are this time spared the "puff preliminary" which heralded the earlier book, and the pretensions to accurate information which accompanied its publication. As a novel it is poor; its conclusion is obvious from the very first chapter. As a polemic it is disfigured by the crudest of Protestant misconceptions—e.g., the Catholic heroine says that the New Testament "is a forbidden book to Catholics; that is, no Catholic is allowed to read it except under the supervision [!] of the priest"; and the hero, although represented as well-read in history, does not believe that St Peter was ever in Rome, although until the thirteenth century no one doubted it. Is Mr Hocking the author of the highly eulogistic paragraphs regarding his "very successful novels" which are printed at the end of the book? Internal evidence suggests that such is the case.

* 8vo, cloth, pp. 388; three illustrations. Price 3s. 6d. Ward, Lock and Co.

MR Charles Major's novel, *When Knighthood was in Flower*, which was noticed in these columns last year, has attained an extraordinary popularity in America, where another edition of 25,000 copies is now being printed, bringing the number of copies published in little more than a year up to a quarter of a million. Messrs Sands and Co. have disposed of a first edition in England, and are now issuing a second.

THE material forming the volume of *Further Stories from Ireland*,* with which Mr D. J. O'Donoghue supplements the five volumes of the Centenary Edition of Samuel Lover's stories, seems rather thin. We are told that it includes stories which have never been previously collected, and we do not think the author's reputation would have suffered had they remained in obscurity. For the rest, it is a handsome, well-printed volume, and Lover enthusiasts, if such there be, will welcome it as an addition to the series.

* Archibald Constable. Cloth, 8vo, pp. xxviii, 219. Price 6s.

Forthcoming.

MESSRS. Burns and Oates will shortly issue *A Martyr of Old York*, being a narrative of the life and sufferings of the Venerable Margaret Clitheroe, by J. B. Milburn; and *Convent Stories*, by the author of "Tyborne," "Dame Dolores," etc.

MESSRS Marlier, Callanan and Co. of Boston, Mass., will shortly publish a new story by Christian Reid, entitled *Weighed in the Balance.*

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The Catholic Conference.

THE next number of CATHOLIC BOOK NOTES, which will be issued about June 7, will contain the official programme of the Conference to be held in London on June 18-20. At the time of going to press, the arrangements are not sufficiently completed for detailed announcement, but the following particulars are approximately correct.

The Conference will be opened on Monday evening, June 18, at Queen's Hall, Langham Place, by His Eminence Cardinal Vaughan, when the Bishop of Hermopolis will deliver an address, and a select musical programme will be rendered.

Tuesday morning will be devoted to questions connected with the duties of Catholic Guardians, when a paper will be read by Mrs Sale, of the Chorlton Board. In the afternoon, papers on matters connected with rescue and other social work will be read by Lady Edmund Talbot and Mr J. W. Gilbert. In the evening a reception will be held at the Grafton Galleries on behalf of the Duke of Norfolk by Lady Edmund Talbot and Lady Mary Howard.

On Wednesday morning papers on the Work of the Laity will be read by the Rev. John Norris of the Birmingham Oratory and Mr Chilton Thomas of Liverpool. In the afternoon a paper will be read by Mr Wilfrid Ward. In the evening a conversazione will be held, during which a paper by Miss Streeter on Catholic Art will be read. In connection with this there will be an exhibition of pictures, organized by Mr Paul Woodroffe, on behalf of the Catholic Art Society.

Except where otherwise specified all the meetings will take place at the Westminster Town Hall. Tickets of admission to all the meetings will be forwarded to all members of the Catholic Truth Society whose subscriptions are not in arrear, and to members of the Catholic Guardians' Association. It is hoped that arrangements may be made for the issue of return tickets from the principal provincial centres at a reduced fare.

Some Reference Books.

THE Funk and Wagnalls Company have published in an extremely useful and well-printed volume a *Cyclopedia of Classified Dates*, compiled by Mr Charles E. Little. The work contains 1,450 quarto pages of three columns each, and, well bound in cloth, costs only £2; it is also issued in more expensive bindings. The index alone occupies about 300 pages; this gives some notion of the number of events (estimated at 95,000) entered, and of the care which has been taken to make them accessible. We have tested this cyclopædia on many subjects with satisfactory results, and can endorse Cardinal Vaughan's opinion that the book, "appearing as it does at a time when accuracy of statement and comprehensiveness are more than ever required, should be a valuable acquisition to all, as it reveals at a glance what formerly would have taken hours of patient study and research to discover."

MESSRS Benziger send us a new *Ecclesiastical Dictionary*, by the

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LIST FOR JUNE

The Sacred Heart of Jesus. By the Rev. R. F. Clarke, S.J. Wrapper 1d., in cloth 4d.
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Veni Sancte Spiritus: Meditations for Whitsuntide. By the Rev. R. F. Clarke, S.J. Wrapper 1d., cloth 4d.
A Little Chaplet of the Holy Ghost. 2d. per dozen, 1s. per 100.
Stories on the Gifts of the Holy Spirit. In seven parts. 1d. each; or in one vol., 1s.

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The Eucharistic Month of Holy Scripture. By the Right Rev. Dr Bellord. In paper boards 1s., in cloth 1s. 6d.
The Priest of the Eucharist (PÈRE EYMARD). By Lady Herbert. 6d.
Jesus in the Blessed Sacrament. By F. Lercari, S.J. Wrapper 2d., in cloth 4d.
Visits to Jesus in the Tabernacle. Wrapper 1d., in cloth 4d.
The Ancient English Church and the Holy Eucharist. By the Very Rev. Provost Northcote. 1d.
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The Blessed Sacrament the Centre of Immutable Truth. By Cardinal Manning. 1d.
The Real Presence. By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. 1d.
Wayside Tales. By Lady Herbert.
No. 19. **A Tale of Corpus Christi:** and other Stories.
No. 25. **A Miracle of the Blessed Sacrament:** and other Stories.
Aspirations to the Adorable Sacrament. ½d.

LEAFLETS.

The Real Presence. 3s. 6d. per 100.
Communion in One Kind. 1s. per 100.
A Quarter of an Hour Before the Blessed Sacrament. 1s. per 100; 2d. per dozen.
Adoro Te Devote. Translated by the late Judge O'Hagan. 6d. per 100; 1d. per dozen.

FOR THE FEAST OF SS. PETER AND PAUL.

St Peter, his Name, his Office and his See. By T. W. Allies, K.C.S.G. 3s. 6d.
St Peter, his Name and his Office. By the same. 2s. 6d.; paper, 1s. 6d.
The See of St Peter. By the same. 1s. 6d.
St Peter's Primacy and the Royal Supremacy. By the same. 1d.
The Life and Writings of St Peter. Wrapper 4d.
Was St Peter Bishop of Rome? By C. F. B. Allnatt. 2d.
Blessed Peter and the English People. By Cardinal Vaughan. 1d.
Mr Collette on St Peter. 3s. 6d. per 100.
Dedication of England to St Peter. 6d. per 100.

Rev. John Thein, who is already favourably known to our readers through reviews of his earlier works. It is a handsome quarto volume of 750 pages, well-printed in double columns and strongly bound in half-roan in such a manner that it lies open comfortably upon a table. It contains "in concise form, information upon ecclesiastical, biblical, archæological, and historical subjects;" and although possessing certain features in common with the well-known and valuable "Catholic Dictionary" is so entirely distinct that it may be regarded in the light of a supplement, and a very useful one, to the English work. Here and there, e.g., under the heading "Journalism," we find an article which is only useful to American Catholics, but this is exceptional; the information given is for the most part as useful here as across the Atlantic. Biblical questions are treated with special fulness, and, so far as we can judge, in a scientific and religious spirit. The book costs 20s. net.

A PUBLICATION which has passed its jubilee may be considered to have established its reputation, and *Who's Who* bears on its title-page the words "fifty-second year of issue." Notwithstanding the advent of comprehensive year-books and almanacs, Messrs Blacks' handbook more than holds its own for cheapness, completeness and accuracy. As to the first of these qualities, we have nearly 1,100 pages in double columns of small but clear type, neatly bound in cloth, for 3s. 6d.; its completeness and accuracy may be ascertained by referring to any one of the thousands of entries. To the journalist the book is invaluable; while any one who is interested in public events and those who take a prominent part in them will find a mine of information in its pages.

C.T.S. Notes.

THE following letter has been sent to the Catholic papers:

CARDINAL POLE'S TOMB.

IT will be within the recollection of your readers that on the occasion of the visit of the Catholic Truth Society to Canterbury in 1897, when the visitors were conducted round the cathedral by Dean Farrar, it was seen that the tomb of Cardinal Pole was in a very dilapidated condition. It was suggested, and the suggestion met with the approval of Dean Farrar, that the Catholic Truth Society should, as a memorial of their visit, invite contributions for decorating the tomb. A sum of £40 was collected, and placed in the hands of the Duke of Norfolk. At the annual meeting of the Catholic Truth Society held on April 27, His Eminence the President announced that the work had been completed in a most satisfactory manner, but that a further sum of about £40 was required to defray the expenses. It was agreed by those present at the meeting that it was very desirable that the sum required should be obtained, and that members and friends of the Catholic Truth Society should be invited to give their help towards this tribute to the memory of the last Catholic Archbishop of Canterbury.

JAMES BRITTEN
W. H. COLOGAN } Hon. Secs. C.T.S.

The decoration consists of a restoration of the arms of Cardinal Pole, with appropriate ornament, and has been carried out by Mr Frampton.

Subscriptions may be sent to the Treasurer, W. Holland King, Esq., 9 Old Square, Lincoln's Inn, W.C.; or to the Hon. Secretaries.

THE Report and Balance-sheet for the year ended December 31, of the Forest Gate Branch of the Catholic Truth Society are to hand. We note that since the formation of the Branch no less than 14,442 publications of the Society, not including leaflets, have been purchased. With the cordial co operation of the Franciscan Fathers

CATHOLIC TRUTH SOCIETY.

RECENT PUBLICATIONS.

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PRICE SIXPENCE, CLOTH, GILT.

A Meditation on the Miserere. By JEROME SAVONAROLA.

69 Southwark Bridge Road, London, S.E.

a system has been adopted, by means of a basket placed in the church, of collecting papers and magazines. These are distributed to the Catholic poor in the neighbouring workhouses by the brothers of the local Conference of St Vincent de Paul. This scheme works admirably. The Forest Gate Branch is evidently in a flourishing condition.

THE Annual Meeting was held on Friday, April 26, at Archbishop's House. His Eminence Cardinal Vaughan took the chair, and the meeting, which was fully reported in the Catholic press, was addressed by the Bishop of Hermopolis, Father Gerard, S.J., the Rev. J. W. Reeks and others. The Annual Report and Balance-sheet were presented, and the usual election of officers and committee took place. The Report will be included in the next number of CATHOLIC BOOK NOTES.

THE New Zealand *Tablet* concludes a long notice of some of our more recent publications by saying:

> Catholic householders, heads of families, teachers, young men's societies, etc., should provide themselves with an abundance of those excellent publications, and especially the bound volumes, which are so admirably suited for domestic reading, for parochial, school and lending libraries, and for prizes at our annual "break-ups."

WE regret to record the death of Mr J. E. Hawksford, which took place at Wandsworth on April 22. Mr Hawksford was for many years Treasurer of the C.T.S., an office which he only resigned in consequence of failing health. R.I.P.

MEMBERS are reminded that only those whose subscriptions are not in arrear are entitled to receive tickets of admission to the Catholic Conference. Subscriptions should be sent to W. Holland King, Esq., 9 Old Square, Lincoln's Inn, W.C.

Church Music.

A CORRESPONDENT writes:

I wish you would advocate the introduction of musical Masses here in England such as I have heard in Rouen and Dieppe, which are most edifying and conducive to devotion. It requires of course an efficient organist. The Mass is a low one, but the priest intones the "Gloria" and the "Credo," and proceeds with the Mass without stopping for the music as at High Mass. The organist follows the priest without keeping him waiting during the Office, and plays suitable music. In France I have noticed these musical Masses are accompanied by an organist who sits at the side of the altar, where he can see the priest and follow his every motion, but that could be easily arranged by having a reflecting glass. The advantage of this is that, where singers cannot be found to sing at a Low Mass, it may be an efficient organist can be procured; and even in poor parishes these musical Masses at High Mass would be much better to listen to than the awful singing one has to endure in some churches. I remember once in Oporto hearing Mass said to the accompaniment of a selection from *Traviata* and the "shadow dance" from *Dinorah!*

THE Plainsong and Mediæval Music Society announces that a course of lectures on Elementary Plainsong and Accompaniment will be given at Trinity College, London, 13 Mandeville Place, Manchester Square, on Tuesdays, May 15 and 29 and June 12, at 8 p.m. The entrance fee to non-members will be 7s. 6d. A prize of the value of three guineas has been offered for award to the successful competitor in a subsequent examination. Under the auspices of the Society, a very interesting programme of harmonized mediæval music was given in the Chapter House of St Paul's on Thursday, April 5, by three members of St Paul's choir under the direction of Mr Vernon Taylor. The sacred pieces were

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"Ut tuo propiatur" (eleventh century), "Salve Virgo virginum" and "Benedictus qui venit" (fourteenth century).

MR Dudley Baxter has written a simple Litany tune, and asks us to say that he will send a copy for 6d. His address is Copford, Colchester.

THOUGH the singing of Vespers in our churches is perhaps on the decline, the *Vesperale* is not yet an unknown book. It will be news to most choristers to learn, on the authority of Mr Vernon Blackburn in the "Chord," that this volume "holds the words of Matins, Lauds, Tierce [why is poor Prime left out in the cold?], Sext, None, Vespers and Compline;" and that whereas "the psalmody is sung to the fixed forms of plain song," for the antiphons and hymns "music of an informal [presumably not fixed] nature is given." Mr Blackburn is nothing if not slashing. "I shudder," he tells us, "to remember the tunes of such hymns as 'Daily, daily'. . . . They are literally worthy of the music-hall-instinct with commonness and vulgarity." Perhaps he is not aware that the melody to which that hymn is commonly sung—the one given in the Oratory hymn-book—is included in some of the best German collections, v.g., in the Cologne Hymn Book, published thirty years ago under the editorship of the Rev. Albert Gereon Stein, parish priest of St Ursula, Cologne, who was perhaps as competent to distinguish between a hymn tune and a music-hall ditty as Mr Vernon Blackburn.

MR J. F. Runciman has a forcible article on "Roman Church Music" in the "Saturday Review" for April 28. Here is an extract:

> The Roman Church has a wonderful store of magnificent, genuine church music; it has the richest store of any church; in fact it is the only church which has a rich store. . . . It has also a ceremony which seems specially devised for obtaining of impressive musical effects. . . . Unfortunately a great number of very bad masses have also been written during recent years, and more are being turned out every day. Gounod wrote a quantity of shocking sentimental operatic stuff, and instead of this being regarded as a warning and loathed, many composers look on it as an example and imitate it.

Of the rendering of Byrd's Mass in D minor at the Oratory during Lent, Mr Runciman speaks in terms of unstinted eulogy.

MESSRS Pohlmann & Co. send us a Mass by Dr Joseph Smith,* written for and dedicated to his pupils at the Loretto Abbey, Rathfarnham. The composer's name is a sufficient guarantee of a scholarly and reverent treatment of the liturgical text, and of something on a higher artistic level than the mild inanities which commonly form the repertoire of a convent choir. The freedom of the vocal parts and the independent organ accompaniment, while increasing the difficulty of execution, cannot fail to add to the interest of the work for those who will be at the pains of studying it carefully. It was a surprise to us to find in the *Gloria* and *Credo* the words entoned by the celebrant repeated by the choir, and to meet in the *Sanctus* the collocation *pleni sunt gloria tua.* The division of Latin syllables seems to have been left to take its chance. Thus we have *A-gnus* on p. 10, and *Ag-nus* on p. 37; and elsewhere on the one hand *fac-tus* and on the other *Benedi-ctus. Su-scipe* and *a-doratur*

* Mass in honour of our Blessed Lady of Loretto for three female voices, composed by Joseph Smith, Mus.D. Pohlmann & Co., Dublin, 2s. 6d. net.

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both violate the rule of dividing compounds into their component parts.

Art Notes.

IN the advertisement of the pictures to be issued this year by the Catholic Art Society which appeared in our last number, the well-known Giorgione of Castelfranco is said to contain figures of "St George and St Antony." Of course every one knows that the saints represented are St Liberale and St Francis, and the Editor apologizes for the error, for which he is in no way responsible. The engravings which will be sent to subscribers to the Catholic Art Society for the present year are: Madonna del Gran Duca (Raphael); Madonna and Holy Child (Perugino); Madonna di Castelfranco (Giorgione); The Nativity (Lorenzi di Credi); Adoration of the Magi (Luini); The Presentation (Carpaccio); The Flight into Egypt (Fra Angelico); Pietà (Francia); with a coloured (Arundel Society) print of Christ and the Disciples (Fra Angelico).

THE Manchester Exhibition of Religious Pictures for Catholic schools, which was held on April 18-20, should prove of very great value. As far as the merits of the works shown are concerned it was anything but a success; but it most clearly demonstrated the lamentable dearth of pictures suitable for Catholic schools. The cheaper prints—mostly issued abroad—were as a rule absolutely devoid of the essentials constituting a good picture—drawing, colouring and grasp of the subject. The Fitzroy pictures were the best among those shown, though the subjects delineated are not sufficiently obvious, and they are rather ungainly in execution. The National Society showed some good coloured prints, and it is to be regretted that the S.P.C.K. did not exhibit some of their historical cartoons. The Art for Schools Association was well represented. The Exhibition was opened by the Bishop of Salford, and various speeches were made which, if we may judge from the reports published, can hardly be considered illuminative. Mr Paul Woodroffe, who represented the Catholic Art Society, was, however, frank and to the point. He expressed regret that many of the pictures in the exhibition were unsuitable for their purpose, as being utterly foreign to the English character. There were pretty French things and archaic German things, conveying little to the English mind. He believed that exhibition would teach them where religious pictures failed, and in teaching them this, it would further teach them the way to success. In historical art as in musical art, the first thing needful is a knowledge of our shortcomings, and if Father Rothwell has helped to bring this home to us, he is to be congratulated on the result of his Exhibition.

STONYHURST discovered quite recently that it possessed a fine Madonna and Child by Crivelli. After which, it did the best thing it could, and had the picture most excellently restored, and not a day too soon. A full account with an illustration appears in the current number ofthe "Stonyhurst Magazine." There are not a few other good things at Stonyhurst, notably a very valuable collection of Rembrandt etchings and Dürer engravings and woodcuts, a triptych by L. van Leyden of the "Adoration of the Magi," and a Rubens—the "Four Doctors of the Church" which, had it been shown at the recent exhibition at the New Gallery, would have been one of the best things there. The late Italian school is also well represented. But many of the pictures, as is the case in so many private collections, are in a very bad state, and sadly want a good overhauling in the first instance and careful attention after that has been done.

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The Antidote.

MR S. R. Crockett must be added to the list of novelists who write with offensive ignorance about matters they do not understand. The "Daily Chronicle" thus concludes a caustic review of his new book "Joan of the Sword Hand":

> There remains a hindrance to Joan's complete happiness in the fact that a cardinal is a cardinal, and as such may not marry. But Mr Crockett is not the man to boggle at a little difficulty like that. He gives us a chapter called "The Head of the Church Visible," in which the pope of the day is presented as a venal and conscienceless scoundrel who is willing and even anxious to dispense the vows of celibacy in return for cash down. Thus speaks Pope Sixtus: "Good—good, my son. You are a true standard-bearer of the Church. I will throw in a perpetual indulgence—with blanks which you may fill up. No, do not refuse! You think that you will never want it, because you do not want it now. But you may—you may!"
>
> This grotesque parodying of history strikes us as being needlessly offensive.

The May number of *The Catholic* —which is an ultra-Protestant paper published in Dublin by the Rev. T. Connellan—contains the following sensible remarks on the ex-convict lecturers who are supported by fanatics like the Rev. Jacob Primmer:

> What decent person is likely to believe a syllable spoken against Rome by ex-convicts like Ruthven or Widdows? Is it possible that men are so stupidly ignorant as not to see the deadly injury they inflict upon Protestantism by making such men their champions in attacking Rome? They make it extremely difficult for Roman Catholics of position and good character, either clerics or laymen, to join Protestantism; and they so disgust a large proportion of respectable Protestants that they will believe nothing said by others to Rome's disadvantage. If Messrs Ruthven and Widdows are innocent, let them confine themselves to quiet Christian work, and be satisfied that the Master knows the truth. But while they carry with them the stigma of conviction under the law, they have no business arrogating to themselves the position of leaders or champions of Protestantism.

In another part of his paper Mr Connellan prints a letter which he has addressed to the *Isle of Wight Guardian* which has supported Riordan (alias Ruthven) in his lectures at Shanklin, in the course of which he says:

> It has been established in a court of law that Ruthven was never a priest, and never sat in the confessional. . . . I hope Protestantism has not fallen so low that jail-birds and perjurers are needed for its propagation?

In the preface to his recent volume, *Evolutionary Philosophy and Common Sense*, Father Gerard protested against the description in the British Museum library catalogue of one of his earlier works as "an attack on popular science." The protest has been noticed by one of the officials of the library, who has given directions for the immediate removal of the phrase in question.

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One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

*A Little Book for Holy Communion. Containing The Lay Folk's Mass Book, The Jesus Psalter, and Prayers from the Sarum Missal. Pp. 92, 16mo, red cloth. 6d. Catholic Truth Society.

*Augustine, Saint, The Confessions of. Illustrated by Paul Woodroffe. Pp. 346, large 8vo, parchment. 15s. net. Kegan Paul and Co.

†Belloc, Madame. The Flowing Tide. Pp. 298, 8vo. cloth. 6s. Sands and Co.

*Best, Kenelm Digby. A Priest's Poems. Pp. viii, 242, 8vo, cloth. 2s. 6d. net. Catholic Truth Society.

*Bonesteel, Mary G. A Hostage of War. Frontispiece. Pp. 155, 8vo, paper boards. 1s. 9d. Benziger Brothers.

*Browning, Robert. The Statue and the Bust. Illustrated by Philip Connard. "Flowers of Parnassus" Series. Pp. 47, 12mo. Cloth, 1s.; leather, 1s. 6d. John Lane.

Birch, de Gray, W. (introduction by). Ordinale Conventus Vallis Caulium. Imp. 8vo, cloth. 20s. net. Longmans.

*Bugg, Lelia H. The People of Our Parish. Pp. vi, 254, 8vo, cloth, 4s. net. Marlier, Callanan and Co.; Art and Book Co.

†Carrington, Fitzroy (arranged by). The Kings' Lyrics: Lyrical Poems of the Reigns of James I and Charles I. Illustrated. Pp. xii, 128, 8vo, cloth. 2s. 6d. net. Duckworth and Co.

*Catholic Hymn and Evening Service Book. Pp. 162, 16mo, cloth, gilt. 6d. Laverty, Bradford.

*Crowley, M. E. An Every-day Girl. Frontispiece. Pp. 189, 8vo, paper boards. 1s. 9d. Benziger Brothers.

*Darwin, Charles. Journal of Researches (H.M.S. "Beagle"). New issue. "Minerva Library" Series. Illustrated. Pp. 492, 8vo, art linen. 2s. Ward Lock and Co.

†Dearmer, Rev. Percy. Highways and Byways in Normandy. With illustrations by Joseph Pennell. "Highways and Byways" Series. Pp. xiv, 363, 8vo, cloth. 6s. Macmillan and Co.

†Driscoll, Rev. John T. Christian Philosophy: God: being a contribution to a Philosophy of Theism. Pp. xvi, 342, 8vo, cloth. 6s. Benziger Brothers.

†Egger, Joseph, S.J. Consolations of the Sick Room and the Christian Nurses' Guide. Pp. 74, 12mo, cloth. 1s. Burns and Oates.

Farrar, F. W. Passion Play at Oberammergau, 1890. Pp. 128, imp. 16mo, cloth. 2s. 6d. Heinemann.

*Gerard, Rev. John, S.J. Essays on Un-natural History. 8vo, cloth. 3s. Catholic Truth Society.

Golden Legend, The. Vols. I. and II. "Temple Classics" Series. Cloth, 1s. 6d. net; leather, 2s. net. Dent and Co.

Gregorovius, F. History of the City of Rome in the Middle Ages. Translated from 4th German edition by Annie Hamilton. Vol. VII. Two parts. Pp. 836, crown 8vo. 4s. 6d. each net. Bell.

*Hocking, Joseph. The Purple Robe. Illustrated. Pp. 388, 8vo, cloth. 3s. 6d. Ward Lock and Co.

*Ignatius Loyola, St., The Testament of: Sundry Acts of our Father Ignatius, under God first Founder of the Society of Jesus, taken down from his own lips by Luis Gonzales. Translated by E. M. Rix. Preface by George Tyrrell. Crown 8vo. 3s. 6d. Sands and Co.

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†Mallock, W. H. Doctrine and Doctrinal Disruption: being an Examination of the Intellectual Position of the Church of England. Pp. viii, 253, 8vo, cloth. 7s. 6d. net. A. and C. Black.

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†White, Percy. The West End: a Novel. Pp. 424, 8vo, cloth. 6s. Sands and Co.

*Who's Who? 1900. Pp. xviii, 1092, 8vo, cloth. 3s. 6d. A. and C. Black.

MINOR PUBLICATIONS.

Constitution and Bylaws of the League of the Cross of the Archdiocese of San Francisco. Pp. 70, 12mo, wrapper. 5 cents. Hancock, St Francisco.

Galton, Rev. C., S.J. The Christian Sabbath. Pp. 16, 8vo, wrapper. 1d. Catholic Truth Society.

*Limerick, Bishop of. A University for Catholics in Relation to the Material Interests of Ireland. 6d. Irish C.T.S.

*Rosary of the Blessed Virgin Mary. Pp. 17, 16mo, wrapper. 1d. Washbourne.

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No. 36. JUNE 10, 1900. Vol. IV.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company,* 11 *The Parade, Leamington.*

A Handbook to Rome.

WE have already noticed with approval the two volumes previously published of the *Handbook to Christian and Ecclesiastical Rome*,* and we congratulate the authors (whose names we are glad to see now appear in full) on the completion of their laborious undertaking. The present volume contains two parts, one on "Monasticism in Rome," the other on "Ecclesiastical Rome"; and each is marked by the completeness and evidence of care which characterized the earlier portions of the book.

It must be borne in mind that this handbook has been prepared, not especially for Catholics, but for the intelligent visitor of any creed or none who wants to obtain in small compass and in convenient form information about the sights which in Rome meet his eye at every turn—the churches, the saints whom he sees repeatedly in pictures, the monastic orders whose representatives he encounters in the streets—as well as about the religious system which is centred in the Vatican, and which the very opposition shown to it indicates as one of the great forces—spiritual, social and political—which influence the world. Here and there, it may be, the devout Catholic will find a phrase which he would not himself have used, or a criticism which runs counter to some pious opinion which has been, or is, entertained by many; but he will willingly overlook these on account of the mass of enlightening information which is placed before the extern,

* *Handbook to Christian and Ecclesiastical Rome.* By M. A. R. Tuker and Hope Malleson. Part iii, Monasticism in Rome. Part iv, Ecclesiastical Rome. Illustrated. London: Adam and Charles Black. 1900. 8vo, cloth, pp. 580. Price 7s. 6d.

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We cannot do better than conclude this notice with the words of Archbishop Ireland, which we cordially endorse:

> This Handbook is a work for which there has been great need in the past. When I was last in Rome I expressed to many my regret that such a work did not exist. I am very glad indeed that we have now what travellers to Rome should very much desire to have in their hands, and what must do great good to all travellers, whatever their religious belief.



AN appeal has been issued by the "Commissione di Archeologia Sacra" of Rome, inviting subscriptions towards the renewed exploration of the Catacombs, which the Commission has in hand. Full particulars may be obtained of the Secretary, Mgr P. Crostarosa, Via del Quirinale, Rome.

Notes on New Books.

LADY Amabel Kerr has taken rank among recognized writers of Catholic biography, and anything from her pen is certain to bear indications of thought and care. For her latest work she has chosen a delightful subject in St Felix of Cantalice,* who lived in the sixteenth century. From a farm-labourer he became a Capuchin, and was finally raised to the altars of the Church. It is a beautiful life, deeply imbued with the sweetness of St Francis, and not without certain touches of humour, as when the Saint, who believed in the sanctity of dirt—a virtue which seems to imply some want of consideration for one's neighbour—was held down by some of his young friends while others "gave him a thorough washing." St Felix had the Franciscan love for "our little sisters, the birds," and an interesting chapter tells of the "dominion over nature" which, like his spiritual father, he was enabled to exercise. This delightful biography cannot fail to make its subject better known among us, and he is well worth knowing. The frontispiece, after Murillo, is not very satisfactory.

FATHER Gracian's book of *Sanctuary Meditations for Priests and Frequent Communicants*,† containing fifty meditations for use at time of communion, cannot fail to be of service to each of the classes for whom it is intended. The translation flows easily and is unusually free from that stiffness of movement which it is hard to avoid in rendering thoughts in one language which were expressed in another.

* *A Son of St Francis.* 8vo, cloth, pp. 200. Price 3s. 6d. Sands & Co.

† Translated from the Spanish of Father Baltasar Gracian, S.J. (1669), by Mariana Monteiro. London: R. and T. Washbourne. Price 3s. 6d.

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ANOTHER addition to the same series is a life of *St Bernardine of Siena* by Father Stanislaus, O.S.F.C. This interesting sketch of one of the most seraphic saints of the Seraphic Order by a priest of the same Order covers a critical period in the history of the Church, namely that of the great Schism of the West; for St Bernardine was born just after the return of the Popes to Rome from Avignon, and died just before the fall of Constantinople. He occupies much the same position in the Order of Friars Minor as St Vincent Ferrer holds in the Order of Friars Preachers.

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LADY Sykes found she had three months of unoccupied time at her disposal, thereby showing that she is not as most of us. So she thought she would go to South Africa for six or seven weeks; having done so, she came home and wrote a book about it. Most books written in this way and based on so brief experience are hardly worth the paper they are printed on; but these *Side-Lights on the War* * are brightly written, abound in shrewd observation, are frank, outspoken and impartial, and, in short, illuminate very considerably the situation at the Cape. From these commendations we must except the brief preface, which we frankly confess our ability to understand: "some one has blundered." Catholics will find in this book information about their co-religionists in South Africa—nuns, chaplains and the like—for which they will look in vain in more pretentious volumes; and it is pleasant to read that in response to a request of some men of the Irish Rifles for prayer-books Lady Sykes was able to distribute a good many, as she "had brought out a case from the Catholic Truth Society." Both those who approve of the war and those who doubt its justice will find in this little volume matter of interest and food for reflection.

Under the title *The King's Lyrics*† Messrs Duckworth have issued a very pretty little volume of selections of the lyrical poems of the reigns of James I and Charles I. It was not difficult to select a delightful posy from the garden of verse laid out by such men as Crashaw, Herbert, Herrick, Lovelace, Milton, Suckling, and Wither; and to these Mr Fitz-Roy Carrington, the editor, has joined others from less-known authors, who well deserve more intimate acquaintance. The volume is enriched with numerous portraits and is beautifully printed — at Boston, U.S.A.—save for the preface, in which the unequal size of the letters produces a curious and unpleasing effect. Michael Drayton's "Ballad of Agincourt" is appended, as if in anticipation of the recent unfortunate attempt of our present poet laureate to write in the same metre.

* 8vo, cloth, pp. 156. Price 3s. 6d. F. Fisher Unwin.

†8vo, pp. xiii, 128, paper boards, illustrated. Price 2s. 6d. Duckworth and Co.

A Temperance Reader.*

PERHAPS it is because temperance is hardly an inspiring subject in literature, that the books hitherto devoted to its interest have on the whole fallen short of the standard necessary for the treatment of so important a matter. Whatever the cause, the fact remains that temperance books are too often weak, spiritless productions—as indeed might seem appropriate—or else that they defy the powers of alcohol in language of unmeasured and unreasoned wrath. A welcome change from either mode of treatment is to be found in the really admirable little volume just issued by the Catholic Truth Society, for which the Rev. W. H. Cologan and Sir Francis Cruise are jointly responsible. *The Catholic Temperance Reader* supplies a pressing need and removes a long-standing reproach. It provides a simple, practical exposition of the temperance argument, suitable for a class-book in our schools; and it minimizes the stricture that Catholics are behindhand in combating the increasing drink evil.

* *The Catholic Temperance Reader.* By the Rev. W. H. Cologan and Sir Francis Richard Cruise. Pp. viii, 160, cloth. Catholic Truth Society. Price 1s.

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LONDON: 12 BURLEIGH STREET, STRAND.

The book is divided into chapters, each of which may be taken as a separate reading. A large amount of space is devoted progressively to the physiological argument, which is developed in simple language, familiarly illustrated with anecdotes, etc. Facts and figures are given relative to the economic value of temperance, and the concluding chapter gives a biographical sketch of Father Mathew. Prefixed to the volume is a commendatory letter from Cardinal Vaughan, who strikes a practical note in alluding to the need for such a reader in our public elementary schools. Whether Catholic school managers will extensively adopt the new Reader remains to be seen: but the moral responsibility of providing sound temperance teaching for our children must now rest with them; the authors and publishers have done their part. No doubt as to the value of the book can reasonably be entertained. Father Cologan has for many years been known as a worker in the Catholic temperance movement, and the professional reputation of Sir Francis Cruise, an ex-President of the Royal College of Physicians of Ireland, sufficiently guarantees the trustworthiness of the medical statements. It is therefore to be hoped that both in schools and out of them this important book will receive the support and attention it deserves.

A Book on the Psalms.

IF we are not greatly mistaken the volume of *Meditations on the Psalms of the Little Office* by 'Peregrinus'* will be at once recognized by our religious communities, and by the devout faithful generally, as a contribution to our English ascetic literature of quite exceptional value. Whatever the cause, it can scarcely be denied that there has of late years been a tendency—perhaps now somewhat diminishing—to drift further and further away from the ancient liturgical prayers of the Church, in the direction of what Mr Gladstone once termed the "newest fashions in religion." "Catholics themselves," as Father Tyrrell remarks in his admirable introduction to the book, "have often little patience with and little appreciation of the measured dignity of the Church's public prayer; and the very expression of 'popular' applied to vernacular public devotions seems to hint at the unpopularity of the liturgy." Time was when our Catholic forefathers were able to, and were wont to say the "Hours of the Blessed Virgin" by heart while they were putting on their clothes of a morning, whereas now, for the most part, the laity hardly know that there are such Hours. This of course is not the case with nuns; but even they, it may be safely affirmed, have hardly more than the vaguest idea of the meaning of the psalms of which they are composed. That these are for the most part difficult to be understood, no one will deny; but the volume under notice supplies help to overcome that difficulty in the most admirable way.

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The anonymous author has adopted the only reasonable course in giving

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THERE is no doubt room for additions to the scanty stock of plays suitable for colleges and schools, and Father Guggenberger makes one in *Liudolf*,* "an historical drama of the time of Otto the Great"—that is to say, of the tenth century, although we do not find this stated in this book. It demands a number of characters for its proper presentment, and the theme—the duty of observing the fourth commandment—does not seem to us very inspiringly treated. But certain scenes, e.g., where the three heathen priests "place the three hearts on the fire," are startling enough, though the hearts are only those of horses. It is not cheap.

* 8vo. Pp. 92, cloth. Price 2s. Benziger Brothers.

MESSRS Benziger send us another of the "Jack Hildreth" series,* two volumes of which we noticed some time back. Jack continues his adventures—this time in the East—and his career is as exciting and as sanguinary as ever. "I sent a bullet through his head," was the first sentence we saw on opening the book. "My shot whistled after him, and he dropped with a howl of pain as the bullet shattered the bone of his leg," rewarded our next dip into the contents. "I drew my revolver," was the result of a third; and the story ends with the "doom" of a slave-dealer, which "must have come in a form horrible beyond imagination." We cannot think books of this kind healthy reading, nor do we see that they differ greatly from the "penny dreadfuls" loved of the street boy, except that they are better written and more creditably presented. We prefer Miss Taggart's original work to her books "adapted from the original of C. May."

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* *Jack Hildreth on the Nile.* Adapted by Marion Ames Taggart. 12mo, pp. 250, fancy cloth. Price 85 cents. Benziger Brothers.

† By Mary F. Nixon, 12mo, cloth, pp. 120. Price 2s. Herder, Freiburg.

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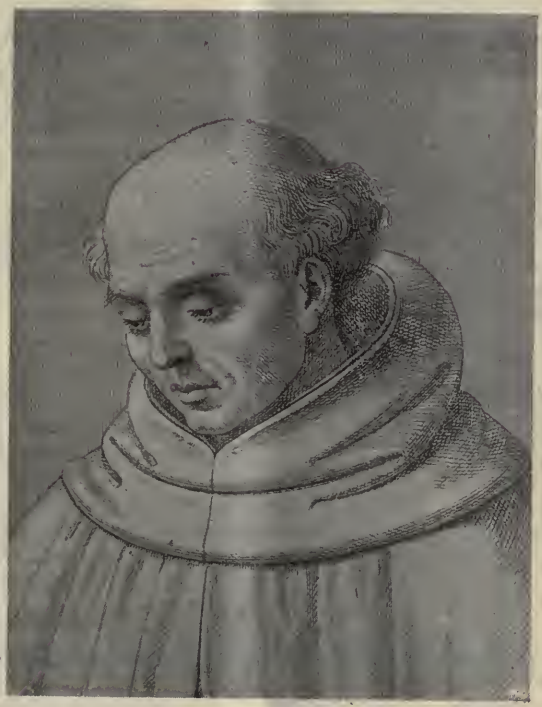
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MESSRS Burns and Oates have in the press and will shortly publish *Freehand Drawing of Ornament*, consisting of twenty-four photo-graphic reproductions of examples of relief ornament and sixty-eight analytical diagrams of construction, designed and arranged in graduated order, with directions to the student as to the method of proceeding, by John Carroll, Art Master at Hammersmith Training College. They will also publish shortly *The Life and Times of St Benedict, Patriarch of the Monks of the West*, abridged from the German of the Very Rev. Dom Peter Lechner, O.S.B.

THE two first volumes of the new "Catholic Artists Series" which the Catholic Truth Society is about to publish will be issued in time for sale at the Conference. The artists treated are "Fra Angelico" by Mrs Crawford, and "Botticelli" by Miss Streeter. The volumes are bound in grey paper boards, and the price of each is 6d. net. Each will have a portrait as frontispiece; we reproduce that of Fra Angelico from the picture by Fra Bartolommeo.



FRA ANGELICO

From portrait by Fra Bartolommeo in Sta Maria Novella, Florence

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Hubert, photo.] BISHOP BRINDLE. *[Regent Street, W.*

THERE is no need to enlarge upon the distinguished military career of the Bishop of Hermopolis who is going to inaugurate the Catholic Conference this year by a narrative of his experiences as a Catholic military chaplain. His Lordship is well known as an attractive speaker, and has kindly consented to occupy the position which the Cardinal has been compelled to abandon by ill-health. By a happy and unforeseen coincidence Bishop Brindle's lecture will be delivered on the evening of "Waterloo Day."

We are indebted to the Reporter Press, Limited, Luton, the late printers of the "New Era," for the use of this block.

The Bishop of Southwark.

WE are indebted to Mr J. W. Gilbert, editor of "Boys and Girls"—the bright little organ of the Southwark Diocesan Rescue Society—for the accompanying portrait of the Bishop of Southwark, which appeared in that periodical. Like his predecessor, the venerated Bishop Butt, Dr Bourne has always taken a lively interest in the work of the Catholic Truth Society. He was present throughout the meetings of the two last Conferences, and will take a prominent part in the coming Conference at Westminster.



Representatives at the Conference.

AMONG the Societies which have been invited to send delegates may be mentioned the Catholic Truth Society of Ireland, the C.T.S. of Scotland, the St Teilo's Society, the Catholic Union, the Catholic Association, the Society of St Vincent de Paul, the Catholic School Committee, the Gild of Ransom, the Catholic League of South London, the Tower Hamlets Catholic League, the Catholic Newspaper Gild, the Westminster Rescue Society, the Catholic Social Union, and the Southwark Rescue Society. Most of these have replied, sending names of their representatives. The Catholic Guardians' Association will be represented by a large number of its members.

The Catholic Conference.

THE proceedings will be inaugurated by a Public Demonstration, which will be held at Queen's Hall, Langham Place, W., on Monday, June 18, at 8 p.m., under the presidency of His Eminence CARDINAL VAUGHAN, when a select musical programme by eminent artistes will be rendered, and the BISHOP OF HERMOPOLIS will deliver a lecture on "The Experiences of a Catholic Military Chaplain."

Information as to admission and tickets may be found on page iv of the cover.

On Tuesday and Wednesday, June 19 and 20, the Conference will meet at the Westminster Town Hall (St James's Park nearest railway station), for the reading and discussion of papers.

N.B.—Those wishing to take part in the discussions must send up their names to the chairman, who will announce them to the meeting. Speeches must not exceed ten minutes in length.

Tuesday Morning, 10-30—1.

Chairman: THE BISHOP OF HERMOPOLIS.

Paper on "The Work of Catholic Guardians,"

By MRS SALE, of the Chorlton Board of Guardians.

SUMMARY:

The writer shows the reforms effected in the Chorlton Union, principally with regard to the saving of bread in disregarding the orthodox dietary regulations; the amalgamation with a neighbouring Board of Guardians for the provision of a Test House for the more stringent dealing with casuals; improvements in the choice of clothing for workhouse inmates; better treatment of the children and the provision of Cottage Homes; and improvements in the medical and nursing staff of the Workhouse and in the arrangements generally. It is suggested that similar reforms might be introduced elsewhere.

Tuesday Afternoon, 2-30—5.

Chairman: THE BISHOP OF SOUTHWARK.

Subject: "Rescue Work."

I.—BY LADY EDMUND TALBOT.

1. The work it is proposed to do. When school days are ending, we are told that our girls and boys drift from the faith in large numbers from want of proper care. This would seem an educational as well as a religious question. We provide for the *elementary* education of our poor; is our interest in them to cease when school days have ended? Is it not clear that they then require more care?

2. How it is proposed to do the work. By providing clubs, etc., for those who are leaving or have left school. By bringing our boys and girls into contact with those who can *continue* their education, and so raise their moral, intellectual and physical standard.

3. The difficulties. Such work for the Catholic youth of England is rather tolerated than approved. Discouragement among those who work. Diffidence of those who would work, but are ignorant of what to do.

The Catholic Conference

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The Art and Book Company will exhibit at the Catholic Conference a frame contrived to carry out a suggestion of the Rev. C. Rothwell, by showing one by one a series of pictures for school teaching, e.g. a consecutive illustration of the Life of our Lord, scenes from the Old or New Testament, the mysteries of the Rosary, history of the Church, History of England, etc.

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4. The remedy. Organization. To strengthen the organization we have, rather than seek new methods of mutual help.

II.—By J. W. GILBERT, Esq., B.A.

The necessity for a persistent and organized crusade of Rescue Work. Its possibilities. Rescue Work to be carried out effectively and economically. Co-operation with public and general agencies. Rescue work the centre of much Catholic social effort. Existing Catholic organizations which should be of considerable service to Rescue Work. Some lessons learnt from experience.

Wednesday Morning, 10-30—1.

Subject: "Lay Co-operation."

I.—By the Rev. John Norris, C.O. (Birmingham).

1. Dangers of modern life—materialism and tyranny of numbers—obviated by lay work.

2. Field of lay work. *(a)* Wise exercise of citizenship founded on knowledge and prudence in both political and municipal affairs: Readiness to accept the responsibilities of citizenship. Qualities to be looked for in those who seek office. *(b) Social Work:* its need, object and end: the advantage of personal service. *(c) Ecclesiastical Work:* Help to clergy in their financial burdens—in church, in school, in parish, etc.: at least interest in these—genuine interest, not mere criticism: the more clergy and laity work together the better. *(d) Literature and Reading:* How to read: how to choose what to read and to help others to choose: Libraries: Catholic Truth Society. *(e) Teaching:* A lay element in all our schools of great advantage. The vocation of teaching: Sunday schools, evening schools.

3. Cautions.

4. Conclusion. The greatness of the work: the vast amount of good material going to waste. Patriotism: how it unites, strengthens and raises a people and ennobles the individual. Piety—loyalty to the Church—will do the same for us Catholics, etc. Piety is fostered and kept alive by active work.

II.—By A. Chilton Thomas (Hon. Manager, Homes for Friendless Youths, Liverpool).

Attention is drawn to the fact that the paper of Cardinal Vaughan at Stockport, and the address by the Bishop of Newport at Birmingham, appealing for lay help in Catholic matters, have produced very little effect. It is pointed out that the assistance of educated laymen must be sought on a basis which shall be satisfactory to the clergy, who receive it, and to the laity, who are to render it. It is insisted that the Catholic Church in this century and in this country has a fierce intellectual battle to fight, and she must therefore use all her forces, her Bishops and priests being actively supported by her educated laity.

Wednesday Afternoon, 2-30—5.

Paper on "The Conservative Genius of the Church."

By Wilfrid Ward, Esq.

The paper considers the necessity in all ages of adapting the experience of Catholicism and its institutions to the exigencies of the times. But

ART AND BOOK COMPANY

A Book of Spiritual Instruction

By LUDOVICUS BLOSIUS, Abbot of the Monastery of Liessies. Being a translation of his "Institutio Spiritualis" by Father BERTRAND WILBERFORCE, O.P. Crown 8vo, 2s. 6d. net.

ST FRANCIS DE SALES wrote: I have read the works of Blosius with incredible relish; read them, I entreat of you, and study them well.

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ROSARY MAGAZINE: Father Wilberforce has done well in giving us the present valuable treatise on the spiritual life, "so full of heavenly wisdom and unction; so eminently practical; so encouraging; so simple, plain, and intelligible in style." The original loses little in the translation.

ART AND BOOK COMPANY, London and Leamington.

it urges that no reform is practicable which is not based on a knowledge of the constitution of the Church, which she is pledged to preserve inviolate. History has shown that very extensive reforms and changes are compatible with preserving her constitution. But reforms which ignore the essence of the constitution are destructive, and cannot be accepted by authority.

Wednesday Evening, 8—10-30.

Conversazione and Picture Exhibition by Catholic Art Society.

During the evening a paper by Miss STREETER on "Catholic Art" will be read:

1. Catholic Art Society developed from Catholic Truth Society: typical of growth of Catholic art from Catholic truth. All great art founded on the religious idea, that is, in conformity to what man believes to be best and highest.

2. Painting is practically the creation of the Catholic Church. But as we stand at present, criticism, that is, the interpretation of the creation of art, is mainly undertaken by non-Catholics.

3. As art is founded on truth, so an essential of all good art will be sincerity and genuineness. It is here that art penetrates into life, and we find that the simplest life, so long as it is true to itself, the poorest home, so long as it is absolutely simple and unpretending, possess true elements of dignity and distinction.

4. As art should be true to itself and never imitative of something else, the whole system of copying masterpieces is to be condemned. Source of decline of modern Italian art. Destroys individuality and reduces artist to condition of machine, etc.

5. Reproduction, free individual rendering in another medium, the only way by which adequate impression of original can be conveyed. Interpretation not imitation.

6. Reproductions of Catholic Art Society should be more widely disseminated in schools and homes as a means of educating and training our children and our people by familiarizing them with what is admirable and implanting in them instinct of what is fine and worthy.

Thursday, June 21.

Excursion to St Edmund's College.

On Thursday, June 21, there will be an excursion to St Edmund's College, Old Hall, Ware, by invitation of the Right Rev. Monsignor Ward. The cost of the excursion, including railway fare there and back, carriage between the station and the College, luncheon and tea, will be 10s. Those desirous of taking part in this excursion are requested to send their names to the Secretaries C.T.S. as soon as possible, in order that necessary arrangements may be made; if a sufficient number are received, a special train will be engaged, otherwise the train leaving Liverpool-street station at 11-0 a.m. and returning at 5-10 p.m. will be taken. The objects of interest include the Old Hall, the College, Chapel, Museum and grounds, etc., etc.

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Fra Angelico. By V. M. Crawford. **Sandro Botticelli.** By A. Streeter.

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——The same, abridged for Schools and Classes. Cloth, 1s.

——The same, text, with a few notes, 2d.

The Holy Gospel according to St John. With Introduction and Notes by Rev. Dr M'Intyre. Two maps. Cloth, 2s. 6d.

——The same, abridged for Schools and Classes. Cloth, 1s.

The Eucharistic Month of Holy Scripture. By the Right Rev. Dr Bellord. Printed in red and black. Leather, 1s. 6d. ; boards, 1s.

The Second Epistle of St Paul to the Corinthians. With Introduction and Notes by R. D. Byles, B.A. Cloth, 1s.

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The Gospels and Epistles of St John. With Preface by Cardinal Manning. Cloth, 6d. ; paper, 3d.

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C.T.S. Notes.

BY the death of the Bishop of Portsmouth, which took place on May 23, the Society has lost one of its earliest and warmest friends. The Conference at Portsmouth owed much of its success to his Lordship's kindness and hospitality; and he was from the first Chairman of the Committee of the Seamens' Branch —a post which he only relinquished two or three months since, when the issue of his illness was hardly doubtful. He was also President of the Catholic Art Society.— R.I.P.

TWENTY-TWO working men have forwarded from Elswick to the Hon. Secretary Associates' Fund the sum of 22s. for the purposes of the Catholic Truth Society. This shows what can be done by the expenditure of a little time and trouble on the part of any one willing to assist our work by collecting small sums. We are glad to state that, although several collectors have not yet sent in their reports, the amount received through the Associates' Fund during the last five months is equal to the total sum collected during 1899. More collectors are, however, badly needed. Communications on this subject should be addressed to the Hon. Sec. Associates' Fund, 69, Southwark Bridge Road, London, S.E.

THE Catholic Truth Society has brought out, as a contribution to the literature of the "Holy Year," a penny *Life of Our Lord*, by Lady Amabel Kerr. It contains in the small space of 64 pages an account of all the chief events in the life of our Saviour, expressed in clear and accurate language, and is likely to be useful.

Church Music.

MR William H. Grattan Flood, organist of Enniscorthy Cathedral, has made a welcome addition to our store of tuneful Church music in his *Mass in honour of St Aidan*, for four voices and organ.* The style adopted is modern, and chromatic progressions are freely used, but the composition is devotional in character. The liturgical text is, on the whole, treated with due regard to sense and accent, but we notice on p. 3 a slight inversion of words, *Tu solus, solus Dominus altissimus*, which mars the consistency elsewhere observable. It is gratifying to see that in the division of syllables, with one or two slight exceptions, the *Graduale Romanum* has been followed, a procedure which, obvious as it may seem, is seldom adopted by British composers.

AFTER the phenomenal success which attended his first appearance as a composer of religious music, Don Perosi seems to be passing through cleansing fires—a process no doubt painful, but perhaps in the main wholesome for precocious geniuses with a tendency to overproduction. The Paris *Temps* reports the young *maestro* as lamenting the attacks of which he is the object:

> They say my music is bad, and they are entitled to do so, but to have one's honour as a man assailed is intolerable. Yesterday a journal said that I was making money out of Christ. . . . Why do Italians treat me thus? I am an Italian, and I am proud of it, proud to do something for the credit of my country. Why do my countrymen calumniate my efforts? Certainly this will not prevent me writing just as much as I choose; but it is sad to find enemies amongst those for whom one is working. I hoped for a musical

* London: Cary and Co., 231 Oxford Street, W. Op. 32. Vocal score, 1s. net; condensed score for organ, 8d.

Papers on Social Questions

PRICE ONE PENNY EACH

Christian Aspects of the Labour Question. By the Right Rev. Abbot Snow, O.S.B.

Leo XIII on Labour. By Cardinal Manning.

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Total Abstinence from a Catholic Point of View. By Rev. W. H. Cologan.

A Temperance Catechism. By a Priest.

Woman's Work in the African Missions.

The African Slave Trade. By Lady Herbert.

Our Responsibility for Intemperance. By the Bishop of Newport.

The Drunkard. By Archbishop Ullathorne.

Mixed Marriages. By the Bishop of Leeds.

Mixed Marriages. By Rev. G. Bampfield.

An Enemy of the Race. By Sir Andrew Clark.

Socialism. By Rev. Joseph Rickaby, S.J.

Christian Democracy before the Reformation. By Dom Aidan Gasquet, O.S.B.

The Meaning and Aim of Christian Democracy. By C. S. Devas, M.A.

The Work of the Catholic Laity in England. By Cardinal Vaughan.

For Christ's Sake! By Father Cuthbert, O.S.F.C.

The Layman in the Church. By Rev. Dr. Barry; and

The Layman in the Pre-Reformation Parish. By Dom Aidan Gasquet, O.S.B.

The Public Spirit of the Catholic Laity. By the Bishop of Newport.

PRICE SIXPENCE EACH

A Key to Labour Problems. An adapted translation of Léon Harmel's "Catéchisme du Patron." By Virginia M. Crawford.

The Religious Rights of the Catholic Poor. A Handbook for Poor-Law Guardians. By William C. Maude, Barrister-at-law.

The Leakage from the Church. Four Essays edited by James Britten, K.S.G.

A Handbook of Catholic Charities. This contains as complete a list as possible of the various homes, refuges, schools, hospitals and other associations and institutes provided for Catholics, with particulars as to the modes in which help may be obtained. Wrapper, 6d. net.

PRICE TWOPENCE

The Church and Labour. Four Lectures by the Right Rev. Abbot Snow, O.S.B.

PRICE ONE SHILLING

The Catholic Temperance Reader. By the Rev. W. H. Cologan and Sir Francis Cruise, M.D. With preface by Cardinal Vaughan.

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rinascimento for my country, but I see that nothing is to be done in Italy, where no one really cares for art.

Meanwhile, in spite of his threnody, the young composer has produced two more instalments of his musical rendering of the "Life of our Life." The "Entrance of Christ into Jerusalem," given for the first time a month or so ago in the Chiesa della Pace at Milan, made a most favourable impression as a serious work of religious art; and still more recently the "Massacre of the Innocents" was not less heartily received. Is it too much to hope that some of our English choral societies will one day give us an opportunity of hearing these oratorios, thus illustrating a branch of religious music which, in spite of its Catholic and Roman origin, we have hitherto abandoned almost entirely to Lutherans?

THE rule forbidding the advertisement of musical performers at ecclesiastical functions is not in force at Montreal. A correspondent sends us a number of "La Presse," in which the announcements of the Easter music occupy nearly three columns. Among the composers we note Rossini, Wagner, Concone, Bordèse, Battmann, Kalliwoda, and the like, and each notice ends with a list of "solistes." Here is an example:

Le chœur de Lachine chantera à la grand'-messe, le Kyrie et le Gloria de la messe de Ste Thérèse, par Théodore de la Hache; le Credo et le Sanctus, de la messe de St Michel, chantés avec tant de succès à Noël dernier, et enfin, l'Agnus, de la messe de St Jean-Baptiste, nouvellement composée par E. H. Ouellette.

A l'offertoire: Adorate, de E. H. Ouellette, morceau à trois voix égales; solo par M. O. Legault, et duo par le même et M. le directeur.

Solistes pour la messe: MM. O. Legault, V. Brunet, H. Dragon et Oct. Meloche.

Organiste: Mlle Alice Ouellette.

Directeur: Prof. E. H. Ouellette.

WE clip the following from "The Teacher and Organist" (Cincinnati):

"Yankee Doodle" is one of the oldest songs in the world, and at different periods of an unparalfeled career has belonged to England, to the once vast empire of Holland, and to the Roman Catholic Church, where it probably originated somewhere about the year 1200 A.D. If you happen to be a musician and do not believe that such an undignified ditty could ever have been intended for religious purposes, play it over on a pipe organ very simply and slowly, and as the majesty of a grand old papal chant fills your soul all your doubts will vanish away.

What is the original form of the "grand old papal chant"?

IT is not only among ourselves that church music exhibits strange vagaries. The Duke of Newcastle has been giving in the "Church Review" for May 3 an account of the services on Palm Sunday at St Mary's, New York:

The greater part of the music is sung in a west gallery by men and women. The Palm Sunday Mass was taken from Wagner's "Parsifal" [!]. At "Solemn Evensong" the service was again Wagner, and beautiful it was, although musically I preferred the anthem, a lovely composition of Gounod.

PRECEPT AND EXAMPLE

"It must be a very bad cause that requires the besmattering of some one else with mud, in order that its own lucidity and excellence may be apparent."

[Gounod's Masses] "are greatly preferable to *the elementary exercises in counterpoint which go by the name of Masses*, composed by the German Cecilian School."

"Stonyhurst Magazine," May, *p.* 470.

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A PRIEST'S POEMS

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"One of the largest and prettiest volumes in all the very long catalogue of C.T.S. publications. . . . A very ample collection of holy and beautiful poetry. His holy Muse is sweetest perhaps at 'Faber's Grave. . . .' A very precious addition to the religious poetry of the English language."—*Irish Monthly.*

"Devotional verse that attains any considerable secular approval is necessarily rare. It is hymns chiefly, not devotional poetry, that gains popularity. . . . It is not surprising that the translations from the French, 'A May Chaplet,' reprinted in the present volume should have gained the approbation of Cardinal Newman. But in his original verse, in certain of the 'Lyra Martyrum,' and the 'Carmina Devota,' the author shows genuine poetic fancy and devotional spirit. . . .—*Westminster Gazette.*

"Father Best does much more than merely versify. . . . He may be said to write for the more educated amongst the unpoetical. He is invariably fluent, having a good ear, good taste, and an expert ability in turning a verse. . . . Probably the best poem in the book is 'Secrets of the Night.' . . . Here he has tenderness and dignity. We suspect that this poem cost him something of the 'fundamental brain-work' that he did not give to the rest."—*Weekly Register.*

"That K.D.B. has the power of writing excellently in verse was attested by that great master of English, Cardinal Newman. . . . Father Best has strong poetic instincts and good taste. . . . His muse is responsive to all the natural emotions his verses being simple, natural and sweet."—*Catholic Times.*

"Father Best is not a Crashaw, but it is probable that his Poems will find a wider circle of readers than those of the earlier writers. Nor is there wanting a certain resemblance in tone between the two authors, especially in some of Father Best's Translations from the French, wherein we think he is at his best—e.g., in 'The Avowal of St Bernardine of Siena.' Of these Cardinal Newman had a high opinion; he wrote to the author: 'They read so easily and so naturally that I should never take them for translations.' . . . As a whole Father Best's volume is distinctly above the average of religious verse; and it is made attractive externally by its elegant white binding with red ornament." *Catholic Book Notes.*

The book seems to be all that could be wished, either for College or Convent prize, or for a present.

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Art Notes.

MESSRS Bell's series of "Great Masters in Painting and Sculpture" has hitherto been confined to the former subject: we now have the first sculptor in this volume on *Donatello.** The author has given us a full and critical account of the work of this charming artist, familiar to all who know Florence, though almost unrepresented in this country, for which only two of his works are admitted as genuine: one in the Victoria and Albert Museum—still called "South Kensington" in the book—and one in a private collection. In the Museum, however, there are casts which enable the student to know something of Donatello's work—notably one of his beautiful "St George," of which an excellent photogravure forms a frontispiece to this volume. It is strange that no Catholic church dedicated to St George possesses a cast of this delightful representation of its patron. We note, what is rare in this series, two or three misprints; and the author's habit of using the names "Donato" and "Donatello" interchangeably in the same paragraph is a little confusing,

"THE Abbey Church of Tewkesbury with some account of the Priory Church of Deerhurst, Gloucestershire," † is the latest addition to the excellent, cheap and attractive monographs which Messrs Bell are issuing uniform with their "Cathedral Series." It need only be said that the volume is worthy of its predecessors, both from an historical, a literary and a pictorial standpoint.

THE indefatigable Mr Stead has found a new outlet for his philanthropic energy in the publication of the first part of *The Masterpiece Portfolio.** For the price of 1s. (net) are given twelve admirable reproductions of good modern pictures of different kinds and styles—Constable, Gilbert, Millais, Hook, Poynter and Leader being among the artists represented. Especially interesting to Catholics is the "First Communion" of P. R. Morris—a procession of girls in the street of a Norman fishing town. As if these were not good value for money, Mr Stead presents us with a large and beautiful photo-engraving of Burne-Jones's "Golden Stairs," which he says with perfect truth "is worth more than the cost of the Portfolio." When we remember the appalling rubbish which we have seen advertised at a cost of eighteen-pence for a single example, we feel positively grateful to Mr Stead for having put in the way of the people such admirable material for the decoration of their homes.

SOME time since we recommended the very well-executed little chromolithographs produced by Herr Julius Schmidt, of 1, Via Tornabuoni, Florence. We have received other samples of his work, including the "Madonna della Melagrana" of Botticelli, and the "Madonna della Sedia" of Raffaelle, in two sizes, prices respectively 1 franc 25 and 50 centimes; with a "St George" by Fra Angelico, and a "Virgo Purissima" of Ghirlandajo, at the same prices. The Botticelli Madonna just comes short of the intense pathos of the original, but we know of no cheap reproductions in colour so satisfactory as these, and we recommend them to the notice of our readers.

THE Exhibition and Conversazione to be held by the Catholic Art Society on Wednesday evening in connection with the Catholic Conference should make the existence and objects of the Society much better known, as they deserve to be. A summary of Miss Streeter's paper appears on page 181.

* By Hope Rea. Cloth, pp. xi, 100. 39 illustrations. Price 5s. net. Bell and Son.

† By H. J. and J. Massé. 8vo cloth, pp. xii, 126, 46 illustrations. Price 1s. 6d. net.

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JUST OUT.

The People of Our Parish. Being Chronicle and Comment of Katharine Fitzgerald, Pew-Holder in the Church of St Paul the Apostle. Edited by LELIA HARDIN BUGG, Author of "The Correct Thing for Catholics," "Orchids—A novel," "The Prodigal's Daughter," etc. 12mo cloth, 4s.

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Was Savonarola Really Excommunicated? An Inquiry. By the Rev. J. L. O'NEIL, O.P., Author of "Jerome Savonarola—a Sketch." 12mo, 212 pp., cloth, 3s. net.

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Daily Thoughts for Priests. By the Very Rev. JOHN B. HOGAN, S.S., D.D., President of St John's Seminary, Brighton, Mass. 12mo, 210 pp., cloth, gilt top, 4s. net; postage 4d. extra. Third edition now on sale.

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The Antidote.

IN our recommendation of the Funk and Wagnall Company's "Cyclopedia of Dates," we were supported by Cardinal Vaughan's approval of the book. We see no reason to alter our estimate of its value as a work of reference, but we feel bound to endorse the protest made in the "Records of the American Catholic Historical Society" for March, as to the manner in which Catholic subjects are treated. Two examples will suffice: "1187. Pope Clement III sells indulgences for money" (p. 1075). "1513. Leo attempts to obtain money by a voluntary tax of the Germans, collected by the sale of absolutions" (p. 786); and, on the same page: "1502. Tetzel begins the selling of absolutions. Tetzel's rates: Witchcraft, two ducats; polygamy, six; murder, eight; sacrilege and perjury, nine." Here, in a work which claims to avoid "sectarian prejudice" and "partiality," we find additional currency given to one of the most outrageous calumnies against the Church. We agree with the writer in the "Records" in expressing our regret "that a dictionary of dates, modelled in its plan with such an excellent regard to the convenience of the reader, should prove unacceptable to Catholics because of its treatment of the items introduced."

MR BRINCKMAN, whose weekly tittle-tattle about the Church is now confined to "Church Bells," has been repeating a charge which he has hitherto failed to establish. The Bishop of Hermopolis said, at the last annual meeting, that C.T.S. did everything "except abuse its opponents"; on which Mr Brinckman notes: "All I can say is that if Bishop Brindle is correctly reported, his knowledge of the Roman Catholic Truth Society work must be exceedingly limited." Mr Brinckman, however, does not demonstrate his own superior knowledge by adducing proof of his assertion.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

Austin, Alfred. Spring and Autumn in Ireland. 3s. 6d. Blackwood.

*Bowen-Rowlands, Lilian. The Piteousness of Passing Things. Pp. 138, 8vo, cloth. 3s. 6d. New Century Press.

*Cologan, Rev. W. H., and Sir Francis R. Cruise. The Catholic Temperance Reader. Pp. 160, crown 8vo, cloth. 1s. Catholic Truth Society.

†Coupe, Rev. C., S.J. Where is the Church? Pp. 143, crown 8vo, cloth. 1s. Catholic Truth Society.

†Cox, Rev. T. E. Biblical Treasury of the Catechism. Pp. 415, 8vo, cloth. 1 dollar 25. W. H. Young and Co., New York.

†Egan, M. F., LL.D. Studies in Literature. Pp. 130, crown 8vo, cloth. 2s. 8d. Herder, Freiburg.

†Ford, W. J. A Cricketer on Cricket. Pp. 171, 8vo, cloth. 2s. 6d. Sands and Co.

St Benedict's Series

The Monastery of St Benedict's, Rome. Fifth Edition. Wrapper, 6d.

Medal, Cross and Scapular of St Benedict. Wrapper, 1d.

Thoughts on St Gertrude by Aubrey de Vere. Reprinted for St Benedict's Series by permission of the Author Wrapper, 6d.

A Brief Sketch of the History of Benedictine Oblates. Wrapper, 6d.

Vita B. Justina Aretinæ, Virginis Ordinis S. Benedicti. Frontispiece of the Saint surrounded with scenes from her life. Wrapper, 6d.

Joannes Tritemii Ordinis Sancti Benedicti Ad Monachos Dehortationes. Reprinted from the edition of Milan, 1644. Original Frontispiece. Bound in vellum, 10s.

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No. 37. JULY 16, 1900. Vol. IV.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

Notes on New Books.

WE know what to expect in a book by Mother Mary Loyola, and our anticipations are always realized. In her last book, *The Soldier of Christ*,"* she does for Confirmation what she had already done for Baptism and First Communion, and she does it equally well. This is exactly the kind of teaching we want for our young folk—clear and direct in style, definite in teaching, it abounds in illustrations of the most interesting, unconventional and, if we may say so without being misunderstood, "modern" kind, drawn from a variety of sources, many of them quite unusual. Mother Loyola must have an excellent and somewhat unusual library in her convent, for she has "borrowed much" (and wisely) from Lord Wolseley's "Soldiers' Pocket Book"! Works like this go far to remove the reproach of dulness or of "goody-goody-ness" which too often attaches to books for children. Long as it is, it is not too long, and we doubt whether any child who begins it will want to put it down unfinished. We entirely agree with Father Thurston, who contributes a suitable preface, that the range of ideas, to which one critic has objected as somewhat beyond the capacity of younger children, is really quite within their comprehension, when properly treated. No family or school library should be without this series, which will be read for its own sake quite apart from the instruction conveyed.

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is a valuable and critical analysis of the works of the famous writer, and takes rank as perhaps the ablest study of his teaching that has yet appeared. After a brief biographical sketch, Mrs Meynell passes in review, in chronological order, the books by means of which Ruskin is still a living teacher and an active force among us. She writes as a sympathetic but not too partial critic; and her judgement, although here and there it may strike us as a little exaggerated and unduly "precious," is, on the whole, sane, and cannot fail to be helpful to the student of Ruskin's books. It is unnecessary to say that, although her chief aim is to call attention to the work of another, Mrs Meynell herself contributes much that is of value in the way of thought and suggestion, and that her own style lends an additional charm to what, even in the hands of a less accomplished writer, could hardly fail of being a helpful book. No better examples of Ruskin's writings could be selected than those which Mrs Meynell brings before us, although, from the nature of the case, these are in all cases brief. Space forbids us the pleasure of quotation; but it remains to be said that the book is admirably printed, tastefully bound, and cheap.

THE "Oxford Movement," or the "Catholic Revival," as it is indifferently called, shares with the Pre-Raphaelite movement the gift of continued interest. A book on either subject, although it might be thought that each had been exhausted, is certain of a public, and Madame Belloc's pleasantly-written reminiscences of the former* will interest and instruct many readers. Herself a convert from Unitarianism, the religious tendencies of her time—a long period—have always attracted her attention; and she records here, in a kindly and sympathetic spirit, her memories of the past, and of those with whom she has been in more or less intimate relations. Our only regret is that certain marks of haste, and occasionally of imperfect information, mar to some extent the pleasure of reading the book. Examples of the former are to be found in p. 270, where Mr Monsell is said to have "died on February 29, 1851," and to have been "lying in his coffin" on the 3rd of the same month; and on p. 264, where the present Holy Father is styled "Leo X." Of the latter, the account of St Barnabas, Pimlico, which has just been celebrating its jubilee, is an instance; Mr Lowder was never in charge of that parish, as seems to be implied, although he was one of the most devoted of the clergy attached to the church. There are mistakes in the spelling of names; "Maconochie," and "Nicholas Ferrars," "Calista," "Lady Georgiana Fullarton," "Mother Margaret O'Hallahan" and "Maria Edgworth" ought not to have been allowed to pass; these last occur in the chapter on "The Literature of the Catholic Revival," which is perhaps the weakest in the book. The printer, too, has his share in slips of this kind. But it is a pleasant, kindly narration, and will assuredly interest many.

IN *A Martyr of York*,* Mr J. B. Milburn gives an interesting and carefully written sketch of the life and times of the Ven. Margaret Clitheroe, in which more attention is paid to topographical details than is usual in works of this kind. There are several illustrations, some we imagine from old prints, the

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source and date of which might have been stated; and the book is well printed.

LAST month we called attention to Father Tyrrell's powerful plea for the liturgy of the Church as the true basis for solid piety and devotion, and it is a pleasure to us to welcome a confirmation of the same doctrine from a Benedictine source.* The indefatigable nuns of Stanbrook have translated from the French a treatise on the Spiritual Life, of which the salient points are to show how dogmatic theology and the liturgy of the Church conduce to, and should be combined with, meditation on the great truths.

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The value of the work as a book of reference is enhanced by the care with which chapter and verse are given for all quotations, and, in most instances, the Latin Vulgate of the texts of scripture. We cordially recommend the volume to religious communities and the clergy as a valuable aid in their duties of meditation and the recitation of the Divine Office.

WHATEVER may be said against the High Church movement as hindering conversions, we may be unfeignedly grateful to it for the informed and sympathetic dealing with Catholic matters which it has introduced into literature. It is something to be taken into the churches of the *Highways and Byways of Normandy** by a guide such as the Rev. Percy Dearmer, who is not only acquainted with the meaning of what he sees therein, but who writes of the services and their adjuncts with as much sympathy as knowledge. This of course is only one of the attractive features of the book; others are the interesting manner in which information is conveyed, and Mr Joseph Pennell's numerous and excellent illustrations. No Catholic visitor to Normandy should go without this volume.

M. PAUL Sabatier, whose zeal and devotion to the Saint of Assisi Catholics would do well to emulate, has brought out another of the monuments of erudition and research by which he is illustrating the history of St Francis. The present deals with the Indulgence of Portiuncula, and is mainly occupied with the treatise, dating from the middle of the fourteenth century, of Fra Francesco Bartholi of

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FATHER P. A. Sheehan has written some rhymed meditations on *The Canticle of the Magnificat*, which the Ave Maria Press (Notre Dame, Indiana) has issued in a five cent booklet. They are thoughtful and devout, but it is no disparagement to Father Sheehan to say that we prefer his prose to his verse.

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MANY years ago, while an Anglican clergyman, the Bishop of Clifton wrote a book on *The Early History of the Church of God* during the first two centuries. A copy of the work lately came by accident into the hands of one to whom it appeared that, with very slight revision, it would be an extremely useful addition to Catholic literature. Such revision His Lordship has undertaken, and the work will be issued by the Catholic Truth Society in twelve monthly parts—the first of which is now ready—and subsequently in volume form. The present instalment extends from Ascension Day to the beginning of the conversion of the Gentiles by the baptism of Cornelius.

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Father SYDNEY SMITH, S.J., in an article in *The Month* (July, 1897), urges that Challoner's text of 1752 with McMahon's revision has "the best right to be called the approved text."

ART AND BOOK COMPANY, 22 Paternoster Row, London; and Leamington.

time now and again one is reminded of some words of Cardinal Newman's: "Your article is very clever, but if I disagreed with you, I should not find it persuasive." In meeting an objection to Papal Infallibility arising from the fact that the Pope, like other men, is subject to weakness and imperfection, the author says: "The objector admits that St Peter was infallible that St Paul was infallible that all the Apostles were infallible; yet were they not all poor weak men like ourselves?" Yet experienced controversialists tell us that this is just what we can rarely get any Protestant to admit. The author seems also to ascribe too great a share to the employment of foreign soldiers in extirpating the Catholic faith in England; they can hardly be said to have been made use of by Elizabeth or the Stuart or Hanoverian kings. But the lectures on the whole are calculated to do much good, and anything that draws attention to the wonderful Encyclical on the Unity of the Church is to be welcomed. It is a pity that that is not more studied and known.

IT is pleasant to read so kind and sympathetic an appreciation of Anglican mission-work as that which has just been given us by Père Ragey,* with a preface by Monseigneur Le Roy. Neither of the authors can be accused of minimizing the differences which separate the best-intentioned Anglican from the most sympathetic Catholic; but they recognize the zeal, the earnestness and devotion which, at any rate of late years, have characterized the missions of the Establishment, both of the "Basse-Église" and the "Haute-Église." This, however, does not blind Père Ragey to other aspects of Anglicanism; he sees that "dans ses derniers temps, l'Église Anglicane est devenue un vrai champ de bataille"; and he contrasts the "scènes tapageuses et protestations bruyantes dans les églises, meetings, journaux, pamphlets, écrits de toutes sortes, et enfin recours au parlement" of the Low Church with the "toutes sortes de moyens mais surtout la prière" of the High Church party. The work has evidently been compiled with much care, and we hope it will receive the attention it deserves.

IN 1886 a Spanish priest wrote a book entitled "Liberalism is a Sin," which led to discussion, and was delated to the Congregation of the Index, which approved of the work. Dr Condé Pallen * has "put [it] into English, and adapted [it] to American conditions." The need and use "of the chapters will be best understood and appreciated by their perusal." We do not imagine that the book will be greatly "appreciated" in this country, and it is not always easy to understand—e.g., "Like Liberalism but not Liberalism, Liberalism but not Like It" is not a very intelligible chapter heading.

A USEFUL contribution to history is sent to us from America by Father Guggenberger, S.J., in the third volume of his *General History of the Christian Era*.† This is the first volume of the work that has yet appeared, and deals, as the author says, with the "Social Revolution" which is still in progress. This he traces from the opening years of the eighteenth century.

* *Les Missions Anglicanes*, pp. 264, 8vo, wrapper. Price 3 fr. 50. Bloud et Barral, Paris.

* *What is Liberalism?* Crown 8vo, cloth, pp. 176. Price 3s. 3d. Herder. Freiburg.

† B. Herder. 8vo, cloth, pp. 432.

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After treating of the making of Russia" under Peter the Great and of the rise of Prussia under Frederick the Second, he passes to a history of the American Colonies and a compendious but lucid account of the division of Poland. The religious and political causes of the revolution of the eighteenth century naturally include an account of the American War of Independence and its influence on political thought in France. After treating of the French Revolution the author describes the progress of the revolution in Europe generally under the headings of the "Revolution of the Barricoles" and the "Revolution of the Cabinets." The latter is concerned chiefly with the Roman question and therefore may be regarded as still in progress. The new German Empire, the third Republic in France and the American Civil War are alike discussed. That the concluding chapter "our own times" is up to date may be judged from the fact that the installation of Prince George of Greece as Governor General of Crete in 1899 is duly recorded. We look forward to the completion of this useful book by the publication of volumes i and ii.

THE first part, containing 101 folio plates, with descriptions, of the "Illustrations of the Botany of Captain Cook's Voyage Round the World in 1768-71," which Mr Britten is editing for the Trustees of the British Museum, has just been issued.

DR M. F. Egan is well known as a thoughtful writer who says well what he has to say; and his *Studies in Literature** is a suggestive and interesting volume. The essays contained in it are, as he tells us, "studies for lectures"—presumably given in the Catholic University of America, where Dr Egan is professor of English Language and Literature; his pupils may be congratulated. The six Essays deal with Chaucer, "The Teaching of English," "The Sanctity of Literature," Bishop Spalding's essays, Coventry Patmore, and "New Handbooks of Philosophy." Each is thoroughly well informed and thoroughly Catholic—a combination neither so rare nor so improbable as some modern essayists would have us believe; and we heartily recommend it, in spite of the appalling misprints which disfigure its pages.

* 8vo, pp. 130, cloth. Price 2s. 8d. Herder, Freiburg.

MR C. W. Stoddard gives us an extremely bright and readable account of his journey *Over the Rocky Mountains to Alaska** in the little volume lately published by Mr Herder. The highest compliment we can bestow upon it is to say that it reminds us of Stevenson's "Across the Plains." The only drawback to the pleasure of reading this and other works from the same publisher is the number and quality of the misprints; it is funny to read of dogs shaking off their "flees."

THE penny *Life of our Lord*, by Lady Amabel Kerr, to which reference was made in our last issue, has been issued by the C.T.S. in cloth bindings, uniform with the "Simple Prayer Book," at 2d. and 4d.

WE have received the first number of *St Anthony's Journal for the Young* — a new penny monthly edited by Mr Henry Potter. There is, or should be, room for a magazine for Catholic children; but we cannot think that this ade-

* 8vo cloth, pp. 168. Price 3s.

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quately supplies what is needed. It does not compare favourably with the numerous non-Catholic magazines which abound on all sides—e.g., we cannot imagine any one of these printing contributions similar to that of "Cousin Bruin"; and there are no illustrations.

THE *Harvest* for July gives the first part of a suggestive paper on "The Catholic Truth Society and our Sunday Schools," by Mr James Hynes, of which we hope to say more when it is completed. The number also contains a sad example of the kind of hymn which seems to set common sense at defiance; here is the first verse:

"Oh, Sacred Heart! in my heart,
Let the fount of sorrow start;
When I see Thy Precious Blood
Flowing from the cross of wood,
And Thy tender limbs outspread,
Piercing thorns around Thy Head,
Let my soul true sorrow feel
As before Thee here I kneel."

How can a heart have limbs and a head—or eyes and feet, as in the other verses?

From Ireland

WE heartily congratulate the C.T.S. of Ireland on the neat and tasteful appearance and on the varied contents of the batch of penny pamphlets—seventeen in number—which form its first output, if we except the pamphlet by the Bishop of Limerick on the Catholic University question, already noticed in these pages. We have here biography, in the shape of lives of St Eugene of Ardstraw, by the Bishop of Derry; St Frigidian—"An Irish Saint in Italy," where he is known as St Frediano—by Dr O'Riordan; and Father Mathew, by Miss Gavan Duffy; stories by Miss Katherine Roche, the Rev. P. A. Sheehan, Lady Gilbert and others; topography, in the account of Maynooth College and of the Round Towers and Holy Wells of Ireland, by the Bishop of Clonfert; and of the Irish College at Rome, by the Bishop of Canea; and an admirable essay by the Rev. P. A. Sheehan on "Our Personal and Social Responsibilities," which we believe was originally delivered before a Young Men's Society, and which we should like to see in the hands of every young man in Ireland. This, like others of the publications, originally appeared as a magazine article; it recalls the best period and the noblest aspirations of the "Young Ireland" movement, and has of all the series the best claim to be considered "National and Catholic." The least interesting appear to us the essay on "The Catholic Church in the Present Century," translated from the Italian of Cardinal Ferrata, and the account of "A Christmas Day in Rome under Pius IX."

From the names of contributors it will be seen that the Irish C.T.S. has influential support, and this is still more evident from the list of its committee. Looking at the favourable conditions under which this Society has been launched, we cannot help contrasting them with the humble beginnings of the Society which fifteen years ago set the example which is being followed with energy both in Ireland and in Scotland, and in numerous centres across the Atlantic. "Most can grow the flower now, for all have got the seed"; and we may be pardoned if we are proud that the handful of Catholics in England should in this matter have set the example to Catholic Ireland. We trace our influence, too, in the appearance of the publications before us—"imitation is the sincerest flattery," and we are not unsusceptible to the compliment implied. We would suggest to our Irish friends that wire-stitching, though cheaper at the outset, will be found in the long run a disadvantage; and that the headings and tailpieces which the printer has supplied might advantageously be dispensed with. But we must own that in their introduction of illustrations Ireland is ahead of us. It is a duty no less than a pleasure to commend this beginning of what we have every reason to anticipate will be an important Irish literature, "National and Catholic."

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MESSRS Sands have given us a very cheap book in their translation of *The Knights of the Cross*, a historical romance of the fourteenth century by Henryk Sienckiewicz, which contains nearly 500 closely printed pages, is bound in an attractive cloth cover, and costs only 3s. 6d. Truth compels us to admit that we have not read the whole of the book, but we see that the interest is well sustained, and that the historical setting, while giving a certain solidity to the story, does not interfere with the course of the narrative.

* 8vo, cloth, pp. 241. Price 4s. 6d. B. Herder, Freiburg-in-Breisgau.

MISS H. M. Lushington, "E. de M."—who will be the first to substitute for this "Ch. M.," surely the natural abbreviation for "Child of Mary"?—gives us fifteen short (sometimes abrupt) stories, which she styles *Rosary Gems*,* as each is associated with a mystery of the Rosary. They are of the ordinary type of pious tales, and will no doubt please many. Only one moves us to active dislike—that in which a Catholic child in Florence is "set upon by the boys of the Evangelical School and held over the Arno till he should utter a curse against the Madonna:" this kind of thing should be left to persons of the Protestant Alliance type. By the way, it was Ghiberti, not Giotto, who designed the "beautiful gates" of the Baptistery.

WE must call special attention to the 6d. edition, which may be had at any discount bookseller's for 4½d., of Mrs Craigie's brilliant novel *The School for Saints* (Unwin). There may be cheaper books than this, but we know of none. Every Catholic should buy at least one copy and lend (or give) it to a Protestant friend. *Robert Orange*, which has just appeared and which is a sequel to *The School for Saints*, will be noticed in our next issue.

WHAT is a "high price" for a book? The "Stonyhurst Magazine" considers that the circulation of Father Coupe's "Where is the Church?" bound in cloth and containing 143 pages, will be "limited by the high price put on it;" which seems to show that the writer knows little of printer's bills. But what would he say of Miss Bowen-Rowland's story, *The Piteousness of Passing Things*,† which contains five pages fewer and costs 3s. 6d.?

(Continued on page 211).

* Sq. 8vo, cloth, pp. 174. Price 2s. Washbourne.

† New Century Press, 434, Strand.

C.T.S. Sixpenny Books.

THE series of sixpenny books lately set on foot by the Catholic Truth Society has received three noteworthy additions.

The first of these, *The Convert's Guide*, by a Religious of St Andrew's Convent, Streatham, whose "Home Truths for Mary's Children" has been so favourably received, fulfils a want which, to use the stereotyped formula, "has long been felt." There is no lack of manuals of instruction in the dogmas of the faith, but nobody has hitherto given us a little manual of conduct, so to speak, written from the standpoint of one who has been through the period of doubt and probation which is the lot of all who enter the Church. Sympathy and common-sense are the notes which characterize this well-written little manual, which many a priest will be glad to put into the hands of his catechumens. The form for the reception of a convert is appended to the volume, which has the *imprimatur* of the Bishop of Southwark. For purposes of distribution the two parts may be had separately in wrappers—the *Guide* at 2d., the *Form of Reception* at 1d.

Scarcely less useful for converts, and equally so for Catholics, is the little book on *Catholic Customs*—"for the use of the laity in England," the title tells us. The two last words might have been omitted, for the work may well be adopted throughout the three kingdoms. We have here simple practical directions what to do in church at the Sacraments—Baptism, Confession, Confirmation, Holy Communion, Matrimony; how to behave at Mass and at other services; directions for observing the ceremonies of Holy Week and the like; hints for behaviour at home during sickness, at Holy Communion and Extreme Unction; notes on fasting and abstinence, and other suggestions relative to ecclesiastical observances. We are glad to note that the writer points out that the custom of "burying the head in the hands throughout" at the consecration is "not what is intended by the Missal," which directs the priest to "show" the host and chalice to the people; and we are not sure that "the custom is too well established to be called in question."

A different kind of book is provided in *The Inner Life of St Francis of Assisi*, which Father Stanislaus, O.S.F.C., has adapted from the French of the Abbé Felix Vernet. This charming little compendium of the life and teaching of the Saint of Assisi is mainly drawn from the "Speculum Perfectionis," to which attention has lately been drawn by Dr Sebastian Evans's translation, noticed some time back in these columns. Lovers of St Francis will, we are sure, gladly propagate this pretty little volume, which is appropriately bound in brown cloth; in shape and size it is admirably adapted for the pocket, and will, we think, form a welcome companion on a journey.

The three books are well printed and well bound, with gilt top and register complete; and are among the cheapest and most attractive productions of the Catholic Truth Society.

Angelico and Botticelli.*

THE Catholic Truth Society has made a new and very important advance in the publication of these charming little books. They are likely to have a far-reaching result in the education of the people in artistic matters, as

* *Fra Angelico.* By V. M. Crawford. Pp. 93, cr. 16mo.—*Sandro Botticelli.* By A. Streeter. Pp. 126, cr. 16mo. Grey paper boards, price 6d. each net. Catholic Truth Society.

the books are so well got up, so admirably bound and printed, and are withal issued at so very cheap a price that they will command the attention of a new class of readers. No better artists could have been selected to introduce this series than the holy friar and the emotional humanist who have formed the subjects of the books before us, and no more skilful writers could have been commissioned to write the books. From the Catholic standpoint they leave nothing to be desired.



SANDRO BOTTICELLI
(From the Sistine Fresco of the Destruction of Core).

Feeling as we do that Angelico was primarily an artist who, being so saintly a person, laid his great genius at the foot of the Cross, we are in the fullest agreement with all the statements of Mrs Crawford as to his career. It must never be forgotten, however, that the Fra was a careful observer of what was going on in the world, and observed it from the artist's point of view. Thus the advent of some Oriental ambassadors to Florence impressed him, and he at once introduced their strange head-dresses into his next picture; further, he noticed the architecture of his time, and used its changes and advances in his work, in this way dating some of his contested pictures in a most clear manner.

Miss Streeter's work on Botticelli is quite delightful, and to those of us who know his works, have studied them, and are acquainted with the movement which they typify and explain, nothing could well be more charming and useful. Perhaps, however, it takes such knowledge rather too much for granted. Of far more complex personality than Angelico, Botticelli does not lend himself to simple treatment, and Miss Streeter's book is not such easy reading as Mrs Crawford's; but it is perhaps even more valuable from the artists' standpoint. We congratulate the C.T.S. for the courage with which it has started on this mission to educate people in the lives and works of the great Italian masters, and we hope that it will continue the series that has been so admirably begun. The books form admirable presents, and are so cheap that every one can buy them. Each volume is embellished with a portrait frontispiece.

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(Continued from page 207).

It is not a bad little story, but the writer has a good deal to learn. Her plot is slight and by no means new; one of her principal actors is an insufferable cad, and we are glad he fell over a cliff. Neither he nor the others stand out sufficiently from the background, and indeed we think that one or two minor characters are of more importance than the chief, as they are certainly better drawn. They all talk in dialect, and dialect invades the author's narration also; there is no glossary, and only some words are explained, which is trying to the numerous folk who have never been in South Wales, where, according to the author, the wild primroses are "red and white." We hope Miss Bowen-Rowland's next book will be cheaper and more prettily bound.

Forthcoming.

THE *Gospel of St Matthew*—the first of the penny series of the Holy Gospels which the Catholic Truth Society has undertaken to produce—will be published immediately. It forms a book of 112 pages, and has a short introduction and notes by the Very Rev. Canon M'Intyre, D.D., Professor of Scripture at Oscott College.

A NEW edition of *The Children's Bread*, "a Manual of Devotion for First Communicants," first published many years ago under the editorship of the late Father Caswall, of the Birmingham Oratory, will shortly be published by the Art and Book Company.

MESSRS Sands and Co. will shortly publish "A Day in the Cloister; or, Life in a Benedictine Abbey," adapted from the German of Dom Sebastian von Oer, O.S.B., by Dom Bede Camm, O.S.B. The work will contain many illustrations and ornamentations in the mediæval style.

MESSRS Burns and Oates have in the press: "The Life of our Lord, written for Little Ones," by A.M.O., and "At the Feet of Jesus," by E.C.B., author of "Home Truths for Mary's Children."

THE Art and Book Company are reissuing at 1s. 6d. net the Acts of the Corean and other Martyrs of the East published some thirty-five years ago by the Fathers of the London Oratory under the title of *New Glories for the Catholic Church*. Cardinal—then Archbishop—Manning wrote a preface of the work. The present disorders in the Far East may give it renewed interest.

THE Art and Book Company will publish immediately a new edition of their *Pocket Missal* with the newest Masses, e.g., St Antony Mary Zaccaria and St Bede, and have in preparation new editions of the *Complete Little Missal* and the *Large Print Missal* with Pugin's plates.

MR H. Welter, of Paris and Leipzig, announces the publication of a new edition of Mansi's *Sacrorum Conciliorum Collectio*, the first part of which is to be ready in January, 1901, and the remaining thirty are to be published bi-monthly, so as to complete the work in 1906. Only 250 copies are to be printed, of which the first hundred will be offered at a subscription price of £62, or £12 per annum.

MESSRS Moran and Co., Aberdeen, are about to publish an Irish historical romance, "The Weird of the Silken Thomas," by Colonel Mansfield Craig.

THE Bishop of Clifton has been asked to write an article on recent discoveries in the Catacombs for the supplementary volume of the "Encyclopædia Britannica."

Bound in Cloth. Price One Shilling. By post, 1s. 3d.

THE Catholic Temperance Reader.

By the Rev. W. H. COLOGAN and Sir FRANCIS CRUISE, M.D. With a Preface by Cardinal VAUGHAN.

FATHER COLOGAN and SIR FRANCIS RICHARD CRUISE have produced an invaluable book for the Catholic public and especially for Catholic schools. It is full of information on the temperance question. Every aspect of the subject is ably dealt with, particular attention being paid to the effects of alcohol on the system. The book will be accepted not only as an indispensable manual for schools but as a *vade mecum* of temperance advocates. His Eminence Cardinal Vaughan has written a preface in which he strongly recommends it to managers of Catholic schools, and expresses the hope that it will be of great service to the Catholic body. . . . We have no doubt that Catholic school managers will be glad to supply the younger members of the Catholic body with instruction so useful for those who are about to enter on the battle of life. . . . A book which should be studied not only by those who are addicted to exercise indulgence in intoxicants, but by all who drink alcoholic liquors.—*Catholic Times.*

The book has been compiled by Father Cologan, who has had the advantage of the assistance of so eminent a man in the medical world as Sir Francis Cruise. Its statements may therefore be accepted with confidence. It places the whole question of the use and abuse of drink in the clearest light. As Cardinal Vaughan says in his introductory letter: "No one will rise from the perusal of this Reader without recognising that a strong appeal has been made to his reason, to his commonsense, to his conscience. I hope, therefore, that managers of our Catholic schools will see their way to include this 'Catholic Temperance Reader' in the list of books which they place in the hands of their scholars for reading purposes."—*Tablet.*

Perhaps it is because temperance is hardly an inspiring subject in literature that the books hitherto devoted to its interest have on the whole fallen short of the standard necessary for the treatment of so important a matter. Whatever the cause, the fact remains that temperance books are too often weak, spiritless productions—as indeed might seem appropriate—or else that they defy the powers of alcohol in language of unmeasured and unreasoned wrath. A welcome change from either mode of treatment is to be found in the really admirable little volume just issued by the Catholic Truth Society, for which the Rev. W. H. Cologan and Sir Francis Cruise are jointly responsible. "The Catholic Temperance Reader" supplies a pressing need and removes a long-standing reproach. It provides a simple, practical exposition of the temperance argument, suitable for a class-book in our schools; and it minimizes the stricture that Catholics are behindhand in combating the increasing drink evil. . . . It is to be hoped that both in schools and out of them this important book will receive the support and attention it deserves.—*Catholic Book Notes.*

"The Catholic Temperance Reader" comes to the public stamped with the approval of Cardinal Vaughan, who strongly recommends it to managers of Catholic schools. The authors have brought a large amount of medical and scientific knowledge to their task, and they have dealt with every side of their subject in an interesting way. The use of "The Catholic Temperance Reader" among our school children will mark a great step in fighting against the most terrible evil of modern times.—*Weekly Register.*

CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

VOLUMES III and IV of the English edition of *The History of the German People at the Close of the Middle Ages*, by Prof. Janssen, will be published by Messrs Kegan Paul & Co. this season. The work is under the editorship of Miss Alice M. Christie.

An Odd Collection.

MR ELLIOT STOCK sends us a funny assortment of volumes. There are three stories, from the first of which, *The Lady Isabel*, "a Tale of the Olden Time," by A. Hammond, we gather that shortly after the Norman Conquest folk cut off their terminal g's in the manner common to Oxford men and London street-boys, and that the author is very young. The two others must, we think, have been among the unsuccessful candidates for the Religious Tract Society's prize for the best stories showing the evils of ritualism. *Narcissus*, or "an Anglican Altar Sacrifice: a novel, by John Bede," is an account of a deaf and dumb girl—for Narcissus, odd as it may seem, was of the gentler sex—who, in spite of her infirmities, listened to conversations and fell in love with a parson, whose portrait she depicted in embroidery on an altar frontal; the parson, who had then become a bishop, placed the frontal on the altar, and "put on magnificent vestments, embroidered and jewelled, to honour Narcissus and to be in keeping with the gift she had brought." Then she fell dead. Her brother was a kind of Kensit, and everybody in the book was apparently mad.

The folk in *Father Fox*, "a Story of the Present Day," which is the third of the batch, were comparatively sane—a remark which will convey to those who come across this book some notion of the condition of the people in *Narcissus*. Father Fox made the heroine enter an Anglican convent and give him all her money; but she "escaped" with "nothing but a prayer book, a gold locket and her sister's dress," and became a governess, with the prospect of marriage to a cousin who had rashly prophesied that "nothing on earth would have the power to push aside the stone from [her] living tomb." As a matter of fact she walked out at the front door and ran away. The sum modestly asked for each of these works, of 134 and 186 pages respectively, is 5s. *Lady Isabel*, in 81 pages, is only half a crown. Those who want to waste their money cannot do better than invest 12s. 6d. in the lot.

Then there is a volume of lectures called *The Best Society* (5s.), which the author, the Rev. J. Jackson Goadby, "did not intend to publish," but which his friends have made "accessable" (*sic*) to the general public. They are biographical for the most part, and although the author was probably the best judge of their permanent value, they are quite up to the ordinary level of such compositions. Oliver Cromwell, Thomas Fuller, William Cobbett, John Howard, and Sydney Smith are among the characters chosen.

Last comes *Real Pictures of Clerical Life in Ireland*, by Dr Duncan Craig (6s.), a fat closely-printed volume which, as the "Standard" said, "is at once interesting and startling." The author says the stories are true, in which case truth is once more shown to be stranger than fiction, for who could have supposed that a monk would say to a parson, "Nunc domine caput tuum smashendum erit, exemplum horrendum hereticis omnibus moderare locutionem vocem civilizare"; or that a priest would admit to a Protestant clergyman, "I tried six times to compass your death"? "The only remedy for this state of things," Dr Craig tells us, "is an open Bible;" but that panacea has not availed to prevent the reverend author from publishing, as true, stories which, in spite of his assurance, no sensible person can possibly believe.

These works have a certain value as additions to the large collection of works which exemplify Protestant ignorance of Catholic teaching and practice; but in no other respect are they worthy of attention.



Catholic Truth Society

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HIS EMINENCE CARDINAL VAUGHAN

Hon. Secretaries:
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Objects of the Society

1. To disseminate among Catholics small and cheap devotional works.
2. To assist the uneducated poor to a better knowledge of their religion.
3. To spread among Protestants information about Catholic Truth.
4. To promote the circulation of good, cheap and popular Catholic books.

THE Catholic Truth Society was first established by the Right Rev. Dr Vaughan, before he was Bishop of Salford, for the purpose of distributing good and cheap literature among Catholics and Protestants. But when its founder was exalted to the Episcopate, the Society gradually fell out of notice, and then practically ceased to exist. It was revived in 1884 on a small scale, but speedily attained larger dimensions; and it may now be regarded as one of the most active and flourishing of Catholic works. Its publications are found wherever the English language is spoken, and Societies have been established on the same lines in Scotland, Ireland, Canada and the United States.

An Annual Subscription of Ten Shillings entitles Members to *Catholic Book Notes* monthly, and a ticket of admission to all the meetings held in connection with the Annual Conference; they also receive a discount of 25 per cent. on accounts amounting to over 5s. if paid within three months, while orders under that sum are sent to them post free. These privileges do not extend to those whose subscriptions are more than a year in arrear.

Subscribers of not less than one Guinea are entitled to receive, if they desire it, every publication of the Society priced at 6d. or under, issued during the year for which the subscription is paid.

It cannot be too clearly understood that the existence and increase of the work of the Society is dependent on the number of Members and *punctual* payment of subscriptions.

Cardinal Vaughan has said: All should take part in the Apostolate of the Press; here at least there is work for every one. For ten who can write, ten thousand can subscribe, and a hundred thousand can scatter the seed. For this purpose, under the patronage of the Hierachy and richly indulgenced by the Holy See, the Catholic Truth Society has been founded by a number of priests and laymen. It is already doing good work; but the good work ought to be multiplied through every town and mission, not in England only, but throughout the British Empire. It educates and evangelizes Catholics and non-Catholics. It will become an engine of gigantic power in the service of God, if our men and women have in them only the hearts and wills to become apostles."

Reports and Balance-sheets, Lists of Publications, and all other information regarding the Society, may be obtained from the HON. SECRETARIES as above, or from the MANAGER at the Society's Depôt,

69 Southwark Bridge Road, London, S.E.

C.T.S. Notes.

THE programme of the Conference arrangements was so fully set forth in the last issue of BOOK NOTES, and the proceedings have been so fully reported in the Catholic papers, that it seems unnecessary to do more than refer to them in these columns, especially as the current number of the "Month" contains a summary of the proceedings by the Lay Secretary of the Catholic Truth Society. In spite of many drawbacks, most of them unavoidable, such as the absence of the Cardinal and of Father Cologan through illness and the difficulty of obtaining a representative meeting in London, the proceedings were marked by much enthusiasm, and in some respects were conspicuously successful.

THE opening concert, at which Mr Arthur Barclay conducted a select orchestra and Madame Albani sang the National Anthem, was of high excellence, and Bishop Brindle's lecture was enthusiastically received. The reception by Lady Mary Howard and Lady Edmund Talbot (on behalf of the Duke of Norfolk) at the Grafton Galleries was a brilliant success; and the Conversazione at the Westminster Town Hall, at which the publications of the Catholic Art Society were exhibited, was well attended, and may be expected to produce good results. At the day meetings, which more accurately represented the business part of the Conference, the papers were good, the discussions brisk and interesting, the audience, though less numerous than might have been wished, attentive. Even the excursion to St Edmund's, in spite of the weather, went off well.

THE presence of delegates from various Catholic societies and especially of members of the Catholic Guardians' Association, gave the Conference a representative character which it has hitherto lacked; and the practical nature of the subjects chosen for treatment proved attractive and useful. The most striking difference between the Catholic Conference and the numerous Protestant congresses and meetings which are reported at much length in the Protestant press seems to be that Catholics are engaged in trying to improve themselves, while Protestants are mainly occupied in attacking other people. The Conference next year will be held in Newcastle, where Londoners who travel so far will have an opportunity of seeing the enthusiasm which north-country Catholics never fail to show at a Catholic gathering.

WE have received the first report of the International Catholic Truth Society which has been established in New York, and the chief object of which is to watch over and check the false statements as to Catholic faith and practice which appear in the general press and in Protestant newspapers. The distribution of lists of Catholic books and the supplying of Catholic magazines and papers are also undertaken by the Society, one of the fundamental rules of which is that it will not publish any pamphlets or tracts:

> The officers believe that more good may be accomplished by helping to distribute the publications of the London Truth Society [*sic*] and other similar societies already engaged in that line, and by adhering to its own special work.

We are of course gratified by this reference to our publications, but we must point out that the Catholic Truth Society is not disposed to abandon the name which it was the first to promulgate, and which has been adopted in a qualified form by so many other organizations at home and abroad.

St Benedict's Series

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Church Progress.—"From St Benedict's, Rome," is the label upon a book just received, and the manner in which the volume is bound is worthy of the "Eternal City." It is exquisite. Heavy paper with wide margins; clear, good type; flexible covers: these are some of its charms; but the reading matter is the main thing. "The Life of St Mechtildis" is the subject, and the lovely form of the Saint is depicted on the frontispiece, after the manner of the old Italian "Holy Picture," framed in a fair landscape, picturesque and artistic. "To all the singers set before the altar, to all the lovers of beautifulness, living at peace in their houses," is the quaint dedication of this delightful book, which one takes up lovingly, so fair is its workmanship, and lays down regretfully, so interesting is its text. . . . Indeed, the book is like a fragrant garden blooming with lovely flowers.

Catholic Times and Catholic Opinion.—The whole work may be called an instructive page from the remote past. In the excellence of the style and the admirable manner in which the book is brought out, it bears witness to the fact that St Benedict's, Rome, is becoming a great centre of light and leading on the Continent.

The Life and the Rule of St Benedict. Being

the second book of the Dialogues of St Gregory the Great, with the Rule of the same Holy Patriarch. In Latin and English. Cloth, gilt, 5s.

Life of Helen Lucretia Cornaro Piscopia,

Benedictine Oblate and Doctor of the University of Padua, with eight illustrations. Cloth, gilt, 4s. 6d.

Dublin Review.—This biography has an interesting bearing on what may be called one of the questions of the day: the admission of women to University degrees. . . . The main interest of the life lies in the circumstance that in this, probably the most remarkable instance of the highest intellectual gifts in a woman being sedulously cultivated and used to their utmost capacity, severe study and the most cultured intellectualism appear not in the slightest degree to have dimmed her feminine grace and delicacy; she was no amazon, but a woman gentle, modest and loving to the end. . . . The life, which occupies a hundred pages, is well written, and is adorned with four portraits of the heroine and with other illustrations, and it ought to become a useful handbook with the advocates of higher education for women.

Life of the Blessed Joanna Mary Bonomo.

With portrait. Cloth, gilt, 3s. 6d.

Tablet.—Of great interest is the Life of Blessed Joanna Mary Bonomo, O.S.B., a Nun and Abbess of the Monastery of St Jerome at Bassano, and a contemporary of Helen Lucretia Cornaro. She was one of those privileged servants of God to whom it was given to bear in their own bodies the stigmata of Christ's passion. . . . We owe our best thanks for the interesting account of one whose holy life had never yet been written in English.

St Benedict and Grottaferrata. Cloth, gilt, 1s.

A Visit to Subiaco, the Cradle of the Benedictine

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Dame Mary Adeodata Pisani, O.S.B. By the Rev. Paolo Galea. Translated at St Benedict's. Wrapper, 6d.

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Church Music.

WE have often wondered why no composer has selected Cardinal Newman's great poem, the "Dream of Gerontius," for musical treatment. It would doubtless be too long as it stands, but a very telling outline selection might be made, it seems to us, with all the elements of the highest musical inspiration. Our ideal for the work was always Antonin Dvoràk, and it is said that he once contemplated undertaking it, but had to abandon the idea, finding his hands already too full. Other names which suggested themselves were Saint-Saëns, Sir Hubert Parry and, more recently, Don Perosi. But none of these have essayed an undertaking which, we must admit, is not a little ambitious. We learn now that one of the most gifted of our younger musicians, Mr Edward Elgar, is to make the attempt, and that his work is to be given, very appropriately, at the Birmingham Musical Festival. We wish him every success.

WE have received the programme of the music performed at Roehampton on June 26, on the occasion of the "annual fair" for the benefit of the poor, by the pupils of the Convent of the Sacred Heart. The orchestra consisted of eighteen performers and the choir of fifty-six, and the execution and selection reflected much credit on their teacher, Mr Franz Liebich. The programme was:—Selections from the "Hymn of Praise" (Mendelssohn), choir and orchestra; Largo (Handel); Ballet Musik, No. 2 (Schubert); Toy Symphony (Haydn), played by the junior school, with child conductor; March of the Priests in "Athalie" (Mendelssohn).

WE learn from the last number of the *Stonyhurst Magazine* that Kalliwoda's Mass in A was sung in the chapel on a recent occasion. The "Filioque" is omitted from the score of this Mass; one wonders whether some means was found of supplying the omission or whether this vagary of the composer was allowed to pass uncorrected.

WE have been asked by a Lancashire correspondent to "give the names of four or five (Cecilian) Masses suitable for a boys' choir and not too severe in style—Masses which would suit to introduce the change from Mozart, Gounod, etc., to a more ecclesiastical style." It is always difficult to make suggestions without a somewhat precise knowledge of the strength and capacity of the choir in question. Speaking generally, it may be said that an extensive selection of music of the type referred to is published by Messrs Böhm and Son, of Augsburg, who are always most obliging in sending parcels of their publications to choose from to any properly accredited choir-master. The Masses of the Rev. Gregory Zangl, which are numerous, will be found quite modern in style, melodious and not too difficult. An effective and pleasing composition of this class is the "Mass of St Cecilia," by Schöpf, while for those who wish for something of a still more modern school, there are some four or five Masses by Max Filke. Adolf Kaim's Mass, "Jesu Redemptor" (Pustet), is very generally known; perhaps less so the same composer's Mass of St Cecilia, which, however, is constructed on more popular lines.

THE present writer had it on good authority that the illustrious Cardinal who for so many years made Birmingham his home, was present on one occasion at a Musical Festival at which Mendelssohn's "Elijah"

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Ad Monachos Dehortationes. Reprinted from the edition of Milan, 1644. Original Frontispiece. Bound in vellum, 10s.

Spicilegium Benedictinum.

A periodical appearing every three months, containing inedited matter of Benedictine interest and an appendix, reprinting rare ascetical books by Benedictine authors. Published in Rome. Single numbers, 1s. each. Annual subscription, 4s.

A few copies of the numbers of 1896, 1897, 1898 and 1899 may be had for 8s. each.

Review of Reviews.—A Latin publication due to the zeal and the learning of the English Benedictine nuns in Rome.

Tablet.—The Spicilegium Benedictinum is worthy of the highest commendation we can bestow. The illustrious Order to which we owe it are not moved by the stress and struggle of modern life to disregard their old traditions of learning. The present number contains much which cannot fail to interest the reader who has cultivated the taste for serious literature.

Catholic Times.—The Spicilegium Benedictinum maintains its character for learning and research.

S. Metilde di Hackeborn. Cenni storici, 2d.

Laudes S.P.N. Benedicti ex Disquisitionibus Haefteni.

Reprinted from the edition of Augsburg, 1647. Original frontispiece. Bound in vellum, 5s.

To be had from **St Benedict's, Rome**; or from BURNS AND OATES, Granville Mansions, London, England, and other booksellers.

was performed, and, on being asked what he thought of the work, replied that he could not discern a single melody from beginning to end. Nowadays we suppose higher musical criticism would describe it as a somewhat superficial production, which was made popular by its abundance of taking melodies; so strangely does the whirligig of time upset our most cherished conclusions.

Art Notes.

THE "Catholic World" for July contains the prospectus of the proposed American Ecclesiological Society, which has for its aim the reformation of ecclesiastical art. Commenting on the prospectus the "Catholic World" makes some very practical suggestions, one of the most important of which is that "the simple canons of good art, whether it be of architecture or of painting or of decoration, ought to find a place in the curricula of the seminaries." Would that such canons were taught and respected in our own seminaries and colleges!

M. JACQUES Rosenthal (Karl Strasse 10, Munich) has issued a very interesting and fully illustrated catalogue of *Incunabula Typographica*.

AN important book on Fra Angelico is announced for the ensuing autumn season by Professor Langton Douglas, of Adelaide, who has in Italy for many years given special attention to the works of this artist and has discovered many new documents concerning him. It is to be issued at 12s. 6d., and will be richly illustrated with reproductions of all the best works of the artist, including some that are little known. The life of the artist is considered from a new point of view, and fresh data are given by which a new chronological grouping that is very definite and clear is afforded to the student.

ANOTHER forthcoming book, like the preceding to be issued by Messrs Bell and Sons, is that on Botticelli by Count Plunket, which will contain some illustrations of works by the artist never before reproduced, and one fascinating Madonna and Child, now in England, which will be new to almost every student.

FOUR new volumes of Messrs Bell's "Great Masters" series are in preparation for the autumn. In September the editor of the series will produce his work on Perugino. Doctor Williamson, who visited Umbria for the purpose, has seen almost every work by Perugino in Europe, and has been to all the little towns and villages in Italy that are so intimately connected with the career of the artist. The October volume, which deals with Sodoma, is by the Contessa Priuli-Bon, who has made a life study of this fascinating artist, and who, besides an interesting account of his life, gives full descriptions of his frescoes on Siena and elsewhere. November is to see the issue of a work on Luca della Robbia by another Italian scholar, the Marchesa Burlamacchi; and in December Mr Herbert Cook is to deal with Giorgione.

The Antidote.

THE following letter from the *English Churchman* of June 28 gives the latest information as to the proceedings of Riordan, alias Ruthven:

SIR,—Bath has been recently visited by a man of a somewhat "absent-minded" memory. His name is Ruthven, and he styles himself an "ex-priest." Having circulated a number of bills with his likeness, he proceeded to give, on Sunday, June 3, 1900, two Protestant lectures, for which there was a silver collection on entrance at the Assembly Rooms. Unfortunately for the lessee (and others), Mr Ruthven left Bath without settling his account or leaving his address! As similar aberrations are more than probable, may I be allowed, for the sake of the Protestant cause, to send

A WARNING NOTE.

Bath, June 25, 1900.

THE advertisements which have been appearing in the Protestant papers with regard to the Orange celebrations of

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July 12, suggest the desirability of calling attention once more to the Rev. H. W. Cleary's exhaustive volume on *The Orange Society* (C.T.S., 2s. 6d.), in which the aims and practices of that body are thoroughly exposed.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

†à Kempis, T. Like unto Christ: De Imitatione Christi. New Translation. Pp. 340, 12mo. 2s. 6d. Low.

†Allard, Paul. Julien l'Apostat. Vol. I. Pp. 504, 8vo, wrapper. 6 francs. Lecoffre, Paris.

*B., E. C. The Convert's Guide: with Form for Reconciling a Convert. Pp. 103, 12mo, wrapper, 3d., cloth, 6d. net. Catholic Truth Society.

Belloc, Hilaire. Paris. E. Arnold.

*Benedictines of Stanbrook (translated by). The Spiritual Life and Prayer according to Holy Scripture and Monastic Tradition. Pp. xxii, 434, crown 8vo, cloth. 5s. net. Art and Book Co.

†Bute, Marquess of. A Form of Prayers following the Church Office. Pp. 189, 8vo, limp cloth. 1s. net. Burns and Oates.

Capes, Bernard. From Door to Door: Romances, Fantasies, Whimsies and Levities. 8vo, cloth. 6s. Blackwood.

Capes, W. W. The English Church in the Fourteenth and Fifteenth Centuries. Edited by W. R. W. Stephens. Pp. 404, crown 8vo. 7s. 6d. Macmillan.

*Catholic Customs: a Guide for the Laity in England. Pp. 92, 12mo, wrapper, 3d.; cloth, 6d. net. Catholic Truth Society.

*Crawford, V. M. Fra Angelico. Portrait. "Catholic Artists" series. Pp. 93, 12mo, paper boards. 6d. net. Catholic Truth Society.

Coloma, Louis, S.J. Gurrita, Countess of Albornoz: a Novel of Madrid Society. Translated from Spanish by Estelle H. Attwell. 12mo, 6s. 6d. Boston and London.

Coppée, F. Tales for Christmas and other Seasons. Translated by Myrta L. Jones. 16mo. 4s. 6d. Boston and London.

†"Hobbes, John Oliver." Robert Orange; being a Continuation of the History of Robert Orange, M.P., and a Sequel to the School for Saints. "Green Cloth" series. Pp. 410, 8vo, cloth. 6s. Unwin.

*"Hobbes, John Oliver." The School for Saints. Pp. 514, 8vo, wrapper. 6d. Unwin.

Humphrey, Rev. W., S.J. The Vicar of Christ. Cheap Reissue. Pp. 106, crown 8vo. Cloth 1s.; sewed 6d. Art and Book Co.

†Kershaw, Frances I. Our Mother. Pp. 449, 8vo, cloth. 5s. Burns and Oates.

*Lushington, H. M. Rosary Gems. Pp. 174, sq. 8vo, cloth. 2s. Washbourne.

*Milburn, J. B. A Martyr of Old York. Illustrated. Pp. 65, sm. 4to, paper boards. 1s. net. Burns and Oates.

*New Glories of the Catholic Church: being the Acts of the Martyrs of the Corea, Tonking, Cochin China, etc. Cheap Reissue. Crown 8vo. 1s. 6d. net. Art and Book Co.

†O'Conor, J. F. X., S.J. (Edited by). The Autobiography of St Ignatius. Illustrated. Pp. 166, 8vo, cloth. 5s. Benziger.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company,* 11 *The Parade, Leamington.*

The Sacred Scriptures.

FROM time to time it is our pleasant task to call attention to the numerous works which issue from the press dealing with the Sacred Scriptures, or to new editions of the inspired writings. Messrs Washbourne are the London agents for a well-printed edition of the Bible, which has been issued by the John Murphy Company of Baltimore, with the *imprimatur* of Cardinal Gibbons, and may be obtained in London at the cost of 4s. The Old Testament occupies 1,086 pages, the New, 306. There are useful maps, and the book forms a handsome volume, suitably bound in black cloth with red edges.

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Father Breen's lecture on *Sacerdotalism in the Old and New Testaments*, published by Messrs Washbourne, would have been more useful had it been cheaper; sixpence for 32 pages is somewhat dear. In this as in the preceding, the wealth of scriptural quotation should prepossess the Protestant reader in favour of the view which it supports.

Notes on New Books.

THREE months ago we expressed our surprise that the *Testament of St Ignatius Loyola** had then for the first time appeared in an English dress; and now there comes to us from New York another translation of this admirable work, edited by Father J. F. X. O'Conor, S.J. We have so lately recorded our enthusiastic admiration for the autobiography that we need not say more on that head; and if we prefer what seems to be the more literal and complete translation edited by Father Tyrrell, this does not prevent us from extending a welcome to the transatlantic version. There is no doubt room for both; and some will find in the numerous illustrations of the American version a compensation for the absence of Father Tyrrell's thoughtful preface. We hope, however, they will join with us in deprecating the dirt-collecting rough edges which disfigure Father O'Conor's book. There is an interesting appendix on "St Ignatius and his work for education," from which "The Protestant Woman" will learn with alarm that there are no fewer than 52,692 pupils in the Jesuit colleges of the world.

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The people whom the author introduces to us are such as we find in every Catholic parish. They converse in an entertaining manner on subjects which interest everybody, and in bright and witty comment "Katharine Fitzgerald" criticizes their actions and opinions.

The Irish Monthly says: "We are inclined to rank Miss Hardin Bugg as the liveliest and best writer of fiction in the Catholic literary circles of America."

Was Savonarola Really Excommunicated? An Inquiry. By the Rev. J. L. O'NEIL, O.P., Author of "Jerome Savonarola—a Sketch." 12mo, 212 pp., cloth, 3s. net.

By the Author of "Clerical Studies."

Daily Thoughts for Priests. By the Very Rev. JOHN B. HOGAN, S.S., D.D., President of St John's Seminary, Brighton, Mass. 12mo, 210 pp., cloth, gilt top, 4s. net; postage 4d. extra. Third edition now on sale.

MARLIER, CALLANAN AND CO., Publishers, Boston, U.S.A.
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The Poor Souls' Friend and St Joseph's Monitor

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A MONTHLY MAGAZINE devoted, as its name implies, to the interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions. **The Poor Souls' Friend** has received the blessing and approbation of many bishops. Since its first publication its circulation has increased month by month, until now it has far exceeded in numbers our highest expectations.

Subscription 1s. 6d. per Annum. Post free.

Address:—Office of the Poor Souls' Friend, Chudleigh, Devon.

entitled *Pastime Papers*. The book needs no recommendation from us, except to those who do not know it already, who will find in it much that is pleasant and gracious, as well as food for thought, matter for reflection, and touches of humour which will appear strange to those who knew the writer only as the stern ascetic. It is a neat little volume, well worth the half-crown asked for it. There is no date on the title-page, and no brief bibliography such as that which adds to the value of so many of Messrs Macmillan's books.

THE admirers of Dean Kinane's numerous works will welcome his new volume on *Purgatory*, which Messrs Gill and Son have lately published. It is prefaced by complimentary letters from many Irish bishops, and will doubtless find many readers. From a literary point of view the work would bear revision; e.g., the same sentence occurs twice on p. 11—once in the text and once in the footnote—and in neither case is it grammatically expressed; and there are many misprints—e.g., in the footnote to p. 57.

THOSE who are interested—and who is not?—in the question of *Secondary Education*, should not fail to obtain the Report of the Fifth Annual Conference on the subject, which was held at Downside last May. It contains numerous papers on subjects of importance—notably those by F. John Norris on "The Training of Character"; by F. Cortie, S.J., on "The Teaching of Science"; by Mgr Ward on "School Games"; and "On the Catholic Presentation of History," by Mgr Corbishley. This and former reports may be obtained post-free for 4d. each from the Hon. Sec. to the Conference, St Edmund's College, Ware; they should be widely read.

A NEW volume (xliv) of the "peacock-blue" series of the collected *Publications of the Catholic Truth Society* contains Cardinal Newman's two essays on "The Religious and Social State of Catholic Countries no Prejudice to the Sanctity of the Church"; tales by Lady Herbert and Father Bampfield; biographies of the Ven. John Duckett and Miss Drane; papers on the popular use of the Scriptures, by Father Anselm, O.S.F.C., and Mr Costelloe; Father Cuthbert's appeal "For Christ's Sake"; and a popular controversial paper by Mr F. B. Lord, entitled "A Chat in the Train"; the whole forming a good shilling's-worth of varied and useful Catholic reading.

THE Catholic Truth Society has published in a sixpenny volume the two series of papers by the Bishop of Clifton on *Sacerdotalism*, to which is added his sermon on "Episcopal Jurisdiction in Bristol."

WE believe we are right in supposing that this "new translation" of the "Imitation"* appeared a long time ago, for the preface to the second edition is dated 1868. There is no date on the title-page, but we imagine the present is a cheap reissue. The translation is pleasant, and the book is well printed; but the introduction, as may be surmised from its date, is belated, and, taking no account of the researches of Sir Francis Cruise and others, leaves the authorship of the work doubtful.

* *Like unto Christ: De Imitatione Christi.* A new translation. Pp. 340, 12mo, cloth. 2s. 6d. Sampson Low.

ART AND BOOK COMPANY

The Catholic Creed: or, What do Catholics Believe? By the Very Rev. J. PROCTER, O.P. 3s. 6d. net; post free, 3s. 10d.

Dublin Review.—Father Procter's volume, treating as it does of all the important points of Catholic doctrine, will be of use to both Catholic and non-Catholic readers. . . . It will prove interesting as well as useful and is a valuable addition to our doctrinal treatises.

Tablet.—It fulfils two very important conditions: It is moderate and it is readable. . . . The doctrine conveyed is helped out by illustrations, whether from Biblical history or from every-day life, or from the fathers, or from current literature, in such a way as effectually to preclude the reproach of dulness.

Irish Ecclesiastical Record.—The author claims for his book the slender merit of being a brief statement of Catholic credenda. Judged by that standpoint he must be allowed to have perfectly succeeded in his purpose. He has packed the contents into a small octavo, whilst by the firmness of his intellectual grasp and the delicacy and accuracy of his expression he has allowed neither clearness nor grace to suffer in the packing. . . . Father Procter's book is a clear, concise, readable presentation of Catholic dogma; but it is a good deal more. . . . he has managed to indicate in an unobtrusive way many and the best of the well-known theological demonstrations. He has furnished the intelligent reader with dogma's best proof—its wonderful logical consistency.

Ampleforth Journal.—We do not know of any book of the kind which better deserves success. . . . It is a book we would like to see in the hands of an inquirer into our religion, but it is even better suited to instruct Catholics. As a text book for advanced students in our colleges and convents, as a spiritual reading book for intelligent grown-up Catholics; as a manual for the use of the priest in preparing instructions for his people, Father Procter's book is quite the best that has yet been written. The style is clear and graceful; there is not a chapter which could be called uninteresting, and however well-worn is the argument it is never common-place. Indeed we think it should be quickly recognized as the standard book on the Catholic Creed.

A Book of Spiritual Instruction

By LUDOVICUS BLOSIUS. Being a translation of his "Institutio Spiritualis" by Father BERTRAND WILBERFORCE. Crown 8vo, 2s. 6d. net; post, 3d.

Tablet.—Such solid teaching as that provided by Louis of Blois on the practice of the interior life appears to us to be one of the great needs of the present time, though it is a need not perhaps adequately recognized. . . . Father Wilberforce's translation is just what it ought to be—a piece of good, vigorous, idiomatic English, with just that touch of archaism which is in place in the rendering of a work such as restless minds might have deemed a little old-fashioned in the pushful sixteenth century.

ART AND BOOK COMPANY, London and Leamington.

WE have received from America an excellent address on *Education and the Future of Religion*, delivered by Bishop Spalding at the Gesù, last March, "for the benefit of a free night-school." Unfortunately there is no indication of price, publisher, or place of publication. The same remark applies to a little pamphlet on *Devotion to the Holy Spirit*, by the Rev. Joseph McSorley, C.S.P., which we think is a reprint from the "Catholic World."

THE Art and Book Company are publishing a cheap reissue of Father Humphrey's *The Vicar of Christ* (12mo, 1s., wrapper, 6d.), uniform with the same author's volumes on "Christian Marriage" and "The Bible and Belief." It is a reprint in book form of the articles on the subject which appeared in "The Month" some eight years since. It deals with Christ's Vicar considered in himself and in his relations to the Church and to society.

Forthcoming.

MESSRS M. H. Gill will shortly publish a new Life of Thomas Moore, by C. Gunning, under the title, *Moore: Poet and Patriot.*

A NEW edition of the late Mr E. H. Dering's biography of his wife, Georgiana, Lady Chatterton, is in the press, and will shortly be published by the Art and Book Company. The work contains interesting letters from Bishop Ullathorne.

MESSRS Methuen announce Miss Marie Corelli's new work, *The Master Christian*, as "the most daring and popular novel of the century"; the latter adjective seems to imply the gift of prophecy. "It will appeal with an irresistible attraction to the Roman Catholic, to the Anglican, to the Nonconformist, to the agnostic and the bigot, to the worldling and the religious." In fact, according to the prospectus, it will vie in popularity with the most advertised quack medicines.

MESSRS Burns and Oates shortly publish a new story by Mary Maher, entitled "Her Father's Trust."

THE Rev. Dr Barry is engaged upon an important work on the Papacy in the Middle Ages, which will be published by Messrs Putnam. It will be entitled "The Papal Monarchy from Gregory the Great to Boniface VIII."

FATHER J. A. Morrall, O.S.B., has edited the well-known *Evening Devotions* from the "Garden of the Soul," which will be published by the Art and Book Company at 1d. The psalms are pointed for singing either to the Gregorian tones or to modern music, and the service in this form should be useful to many of the smaller missions, at which it is found impossible to sing Vespers or Compline.

THE Catholic Truth Society will shortly issue as penny pamphlets the following papers, which were read at the recent Catholic Conference: "The Conservative Genius of the Church," by Mr Wilfrid Ward; "The Help of the Laity," by the Rev. John Norris; "Rescue Work," by Lady Edmund Talbot.

THE Art and Book Company ask us to announce that in consequence of the large sale of Father Sheehan's *My New Curate* in this country, they have been able to arrange with the American publishers for the price of the English edition to be reduced to 5s. net.

The Massacres in China

Owing to the revival of religious Persecution in China, the following books possess special interest at this moment:

The First Martyrs of the Holy Childhood. Translated from the French by Lady Herbert. 3s. 6d. net; post free, 3s. 10d.

Tablet.—Its translation is most opportune, and needless to say admirably rendered. The causes which led to the massacres are fully dealt with, and this portion of the volume is of no little historical importance and interest. Their study furnishes sidelights on Chinese methods of internal administration and government which constitute a standing disgrace and menace to the life and property of European missionaries, the inevitable consequences of which, it would seem, we are even now, once again, to witness in the disturbances going on in and around Pekin. The massacres of the missioners and Sisters, the French Consul and others, are terribly graphic in their description. For absolute fiendishness and devilment they surpass any, we should think, perpetrated within the century.

Catholic Times.—A good insight is given of the dangers incurred by those who carry the Gospel of Christ to the Chinese. The incidents of the massacres are terrible to read.

The New Glories of the Catholic Church. An account of Martyrdoms in the Corea, China, Western Tongking, Cochin China and Oceanica. First published in Italian by order of Pope Pius IX. Preface by Cardinal Manning. Cheap Reissue. 284 pages. 1s. 6d. net.

Dominican Missions and Martyrs in Japan. By Father Bertrand A. Wilberforce, O.P. New edition, revised and enlarged. 1s. 6d. net.

Cardinal Manning. Preface to the First Edition.—This beautiful little book gives a noble picture of the supernatural power, unity and authority of the Church. In these sharp conflicts are to be seen side by side the sons of St Augustine, St Francis, St Dominic and Saint Ignatius, labouring side by side and mingling their blood in one stream for the love of the Good Shepherd, who laid down His life for the sheep.

IN THE PRESS

The Children's Bread: A Manual of Devotions for First Communicants. Compiled by the translator of "Hours at the Altar," and edited by Father CASWALL, of the Birmingham Oratory. Second edition, 32mo.

Memoirs of Georgiana Lady Chatterton, including some pages from her Diary. By EDWARD HENEAGE DERING, Author of "Freville Chase," "The Ban of Maplethorpe," etc. Second edition.

St George's Vespers Book. In Latin and English.

ART AND BOOK COMPANY, 22 Paternoster Row, London, E.C.; and Leamington.

A Strange Story.*

WE are greatly puzzled to know whether Miss Kershaw's story of *Our Mother* is to be regarded as fiction or fact. The author tells us she is "writing the soberest truth," in which case we have another evidence that truth is stranger than fiction. If it is, as it claims to be, a biography, our bewilderment increases; for although it purports to give an account of some one who is dead, the whole narration is autobiographical in style. But this again presents further difficulties; for while it would seem that no one *could* write of a third person in such intimate detail, it is hardly possible to suppose that any one *would* write thus about herself.

The book reminds us in some respects of the high-flown exaggerated Anglican story which was at one time in vogue—the kind of thing which "Father Ignatius" used to write. The heroine, Ismay Oliver, was the daughter of a parson. At the age of eight she had written essays, tales and verses, the last containing "in germ the secret of her later literary successes—originality, boldness, graphic touches, keen power of observation and 'inner consciousness.'" It is unfortunate that the specimen given exhibits none of these qualities. Later on, when about fifteen, she fell under the influence of a "Calvinistic aunt," when she "wrote tracts, pamphlets, even sermons," and "sang 'awakening' canticles to street arabs." Then a "young priest's rich clear voice launched forth into Rossini's *Stabat Mater*," which he seems to have sung all through.

> The *Cujus Animam* came at last [!], and the girl's sobs mingled with those of the piteous description of our Lady's grief. . . . Great tears rolled silently down her cheeks. Vainly she strove to keep them back—those sweet, touching strains had made the deepest fibres of her heart to vibrate.

Ismay possessed "a perfect menagerie of creatures of all sorts and sizes," including

> an affectionate old toad, [who] had been discovered in the great Assyrian desert, in the very centre of a fragment of rock of very ancient formation. In this strange prison-house he had vegetated airless and motionless, during antediluvian centuries. . . . This ancient toad proved to be a great lover of music.

We should like to have known that toad; and we feel some surprise that a tame sea-serpent was not in the collection.

At seventeen Ismay went to Oxford and became a Positivist. "She left off saying her prayers," and "pious books" which were sent her were burnt—we beg pardon, "committed to the flames." Then she wrote rationalistic articles for magazines and newspapers, and before she was eighteen published her first novel. Then she went to Oxford again and "passed an examination there in Latin, French and German" with brilliant success. Then she went to London: "here again fresh adulation, new compliments, endless fêtes in her honour." Then—before she was nineteen—a parson asked her to marry him, and apparently committed suicide because she didn't. She "contributed spicy articles" to "two periodicals renowned for their advanced rationalistic character."

Then Ismay went to stay with a Catholic friend, and accompanied her to Benediction and to Mass. After reading the "Penny Catechism" and indulging in several pages of mysterious experiences, she went to see a priest, who found her so well instructed that he arranged to receive her in two days! The family intervened, and the reception was delayed for a time.

After she became a Catholic, Ismay went through untold (and unauthorized) mortifications, physical trials, quasi-miraculous experiences and visions, innumerable good works, transcendental aspirations, and so many religious orders that we fairly lost count of them. She interviewed Cardinal Manning, adopted a baby, wrote poems and all kinds of things, bought a coffin and slept in it, sold her clothes, dressed up in queer garbs, and had a high old time. Then she founded a community in a

* *Our Mother.* By Frances I. Kershaw. 8vo, cloth, pp. 449. Price 5s. Burns and Oates.

CATHOLIC TRUTH SOCIETY'S
LIST FOR SEPTEMBER

RESTORATION OF THE HIERARCHY

Three Shillings and Sixpence

A Short History of the Catholic Church in England: with preface by the Bishop of Clifton. New edition with chronological table and index.
Life of Thomas Grant, First Bishop of Southwark. By Kathleen O'Meara.

Eighteenpence net

Apostolical Succession not a Doctrine of the Church of England. By Martin Rule.

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The Church of Old England. Vols i, ii, iii, iv
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Cardinal Manning. By J. R. Gasquet. (Portraits)
Eight Lectures on the Position of Catholics in England. By Cardinal Newman. (Wrapper)
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Three Converts: Father Thayer, Miss Trail and Mrs Howitt

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A Life's Struggle. By Lady Herbert

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The Anglican Claim of Apostolical Succession. By Cardinal Wiseman.
A Bird's-eye View of Church History. (Wrapper)

Twopence each

Was St Peter Bishop of Rome? By C. F. B. Allnatt
The Church of Old England. By Rev. J. D. Breen
Papal Supremacy and Infallibility. By the Rev. Sydney F. Smith, S.J.
Rome's Witness against Anglican Orders. By the same
The Pallium. By the Rev. H. Thurston, S.J.
The Great Schism of the West. By the same
The Revival of the Faith. By C. T. Gatty
Eight Lectures on the Position of Catholics in England. By Cardinal Newman. (Separate numbers)
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The Continuity of the English Church. By the Very Rev. Canon Croft
The Popes and the English Church. By the Rev. W. Waterworth
The Sacrifices of Masses
Was St Aidan an Anglican? By the Rev. S. F. Smith, S.J.
How "the Church of England washed her Face." By the same
Was Barlow a Bishop? By Serjeant Bellasis
189: or, the Church of Old England protests. By the Rev. J. D. Breen, O.S.B.
The Old Religion in England. By the Rev. P. Lynch
The Doctrine of Intention. By the Rev. S. F. Smith, S.J.
St Irenæus on the Church, etc. By C. F. Allnatt
Points of Anglican Controversy

CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

diocese remarkable for the number and variety of its religious orders and pious associations, established a High School, and died—at least the book says she did; and her successor—at least so it is stated—wrote this volume. We regret that she could find nothing better to do, and we note with satisfaction that the book has no *imprimatur*.

We have purposely refrained from treating the book seriously, but we must point out that it has its mischievous side. The description of a religious community in Rome (pp. 379-403), which was "little better than a swindle in every respect," is scarcely surpassed in the wildest Protestant fiction; and the introduction of real persons into the work may, we think, lead to unpleasant consequences. We should be delighted to hear that the volume had been withdrawn from circulation.

New Fiction.

IF *Robert Orange** is in some respects a disappointing book, it is because it does not fulfil the expectations raised by its author. Mrs Craigie promised us "the story of his married life, of his literary and political life in 1870-1880, of his friendship with Disraeli, and of his career in the Church"; and she has given us little of any of these things, and nothing of the last. But it is unnecessary to say that if we have not what we were led to expect, Mrs Craigie has given us a book full of thought, sparkling with epigram, abounding in interesting studies of character, and with a deep undercurrent of religious principle which raises her work far above that of the ordinary novelist. To the novel-reading public, which just now is satisfied with a singularly low standard of literary merit, *Robert Orange* hardly appeals; it caters rather for those who like teaching conveyed in the form of a story, and who place the study and analysis of character above the mere interest of a narrative. Not that such interest is wanting here, but it is subordinated to the higher study. We do not place *Robert Orange* as high as "The School for Saints," but those who have read the last-named will not fail to peruse its sequel.

* 8vo, cloth, pp. 410. Unwin. Price 6s.

IF the stories which make up the volume entitled *The Room of the Rose** are a fair sample of Miss Sara T. Smith's work, we heartily endorse the regret which the Rev. P. J. Coleman expresses in his preface that so pleasant a writer should be so little known. They are excellent tales, varied in plot and style, well written, interesting, kindly in tone, bright—in fact, all that short stories ought to be, but comparatively seldom are. We should like to commend the careful perusal of this book to the many folk among ourselves who, with fatal fluency, string together sentences in elaboration of feeble and worn-out plots, consoling themselves with the too true belief that their stories are as good as many others. There is a freshness and an absence of common-place about Miss Smith's writing which induces us to hope that more of her unpublished stories, of which it appears there are many, may be given to the public; meanwhile we gladly commend these. The only drawback is the price, which is somewhat high as books go on this side of the Atlantic; we think American publishers would do well to consider whether it would not be worth their while to produce their books at a cheaper rate, in consideration of the extended European sale which they would almost certainly receive.

* 8vo, fancy cloth, pp. 266. Price $1 25 cents. McVey, Philadelphia.

CATHOLIC TRUTH SOCIETY'S

LIST FOR SEPTEMBER

(Continued from Page 238)

One Penny Each

The Early History of the Church of God. By the Bishop of Clifton. To be completed in twelve penny (monthly) numbers. Nos. 1 and 2 ready.

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Why I became a Catholic. By Horace E. Chapman, M.A.
Tekel: or the Anglican Archbishops arraigned. By the late Rev. Luke Rivington, D.D.
The Anglican Archbishops and the Pope. By Cardinal Vaughan
Episcopal Jurisdiction in Bristol. By the Bishop of Clifton
The Catholic Church in the Scriptures. By the Bishop of Nottingham
Bull on Anglican Orders. By Pope Leo XIII
The Bull on Anglican Orders. By the Rev. Sydney F. Smith, S.J.
Reapers for the Harvest. By the Rev. T. E. Bridgett, C.SS.R.
Prayers for the Conversion of England
Father Dominic and the Conversion of England. By Dom Bede Camm, O.S.B.
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Mr Purcell's Life of Cardinal Manning. By J. R. Gasquet
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CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

*The Ladysmith Treasury** is not a contribution to the extensive collection of literature more or less connected with the war in South Africa, but a series of short stories, some of them very good ones, by such well-known writers as Bernard Capes, Joseph Conrad, Ian Maclaren, Eden Philpotts, Morley Roberts, Francis Gribble, "Zack," and others. The book owes its title to the fact that the profits on its sale will be devoted to the relief of distress in Ladysmith.

FROM the same publishers we have a clever *Active Army Alphabet* (price 6s.), illustrated by John Hassall, which forms a timely addition to the large number of "alphabet books" already in existence.

A Cricketer on Cricket.†

A CRICKETER who has watched and taken part in cricket for thirty years is always an entertaining man to listen to if he is in the humour to chat. In the volume before us, Mr W. J. Ford gives us little more than a collection of very miscellaneous cricket chit-chat, which bears the impress of having been thrown off *currente calamo*, and with little revision and no order; but from the first page to the last it is entertaining. The ground it covers includes all epochs and all countries connected with the game. Comments on cricketers are interspersed with remarks on the game itself, its rules, how to keep grounds, etc. The author discusses briefly the various proposed changes designed to equalize bat and ball, and decides that "no change" meets the case best. He advocates, however, a modification of boundary hits, somewhat similar to that which has been tried at Lord's this season. Whether he wrote this chapter before or after the experiment was decided on by the M.C.C. does not appear; but now it has been tried, it is generally admitted not to have been a success.

The modern cricketer will find much to interest him in the chapter on batsmen and bowlers who established reputations in 1899, as well as in that on the Australian Eleven; but, like a true cricketer of a generation ago, Mr Ford is loyal to the heroes of that day, and considers them as still unbeaten. Thus in comparing the great cricketers of thirty years ago with those of to-day, he omits W. G. from the list, and adds:

> The name of Grace is, of course, omitted; he is worthily privileged to sit on the cricketers' Olympus and quaff his nectar from the hands of Hebe, unassailed and unassailable by human critics.

Of a man who is now less remembered than he deserves to be—Mr C. J. Thornton, the great Cambridge hitter—he says:

> That C. J. has or has ever had an equal I will never admit; and I have seen a fair proportion of the really big smiters. The modern-day cricketer has probably never seen him play—certainly has not seen him in his prime; but if such a one will think of Jessop at his best, and then imagine a man of about six foot one inch, big in proportion, especially about the hips, playing a similar style of game, with all the advantage of strength and leverage, he will have some idea of what Thornton was in his prime.

It is noteworthy that against the fastest bowling, in days when grounds were not smooth as they are to-day, Mr Thornton never wore pads or gloves.

On the whole we can warmly recommend the book, as affording bright and entertaining reading; whilst its want of order or plan perhaps increases its charm by giving it an air of spontaneity.

In the August Magazines.

THE *Dublin Review* publishes a long unsigned article on "The Justice of the War." By suppressing the evidence of priests and others in favour of the Boers, and in countless other ways—

* 8vo, cloth, pp. 344. Sands and Co. Price 6s.

† Pp. 171, 8vo, cloth. Price 2s. 6d. Sands and Co.

CHARLES EASON'S

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CONTENTS OF THIS QUARTER'S ISSUE (JULY 31)

THE RECENT CATHOLIC CONFERENCE.

MONSIGNOR DENIS. (With Portrait.)

THE CATHOLIC BOYS' BRIGADE.

THE NEW BOYS' HOMES. (Illustrated.)

OUR RESCUE CHILDREN AT DEAL. By Miss Du Bosc.

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e.g., by referring to the shooting of Edgar as a "legal crime" and a "murder"—a remarkable piece of special pleading is produced, the effect being intensified by the introduction of sensational headlines after the manner of a halfpenny evening paper. The article is unworthy of our leading Catholic review, and we hope it will be dealt with at length elsewhere; we are glad to see that the *Tablet* criticizes it unfavourably. One example of its methods will suffice. The section headed "Some Outsiders on England's Position," which begins, "The condemnatory attitude of the foreign press has elicited some striking evidence in [England's] favour," adduces as such "evidence" (1) a letter from a Mr J. d'Hotmaul, J.P., of Pietermaritzburg, written on December 2; (2) an anonymous "American Lady"; (3) "M. Reclus on the Dutch"; and (4) a lecture delivered in Toronto by Max O'Rell—these and nothing more! Those who are doubtful as to "The Justice of the War" will not have their doubts set at rest by this article.

MR Richard Davey contributes an important paper to the *Fortnightly*, which he calls "A Few French Facts." "Free-thought in modern France is a political banner, and not a matter of conviction"; "People in this country are apt to say that the French army is ruled by clericalism, which is not true"; "Within the past ten or twenty years, religion has become a distinct power in France, where Catholicism is the only creed which the vast masses of the French people recognize"; "Of the two countries, France and England, France is probably the most practically religious"—these are but a few of the pregnant statements in support of which Mr Davey adduces ample facts. The article should be read by all who are interested in the present and future of the Church in France.

THE August *Bookman* contains an interesting article, illustrated with a series of portraits, on "John Oliver Hobbes." Beginning with some remarks on "Robert Orange"—of which there appears in the same number an interesting review by Dr Barry, who tells us that Mrs Craigie "is not one of those to whom Roman Catholicism is an almost meaningless inheritance [!], but one who has grappled fearlessly and devoutly with its problems and pored over its innermost secrets in search of Truth"—the writer gives a biographical sketch which cannot fail to be read with interest. One of the pleasantest items of information is that which tells us the date of Mrs Craigie's birth—1867—for it enables us to anticipate much more excellent and brilliant work from her pen. "In all probability her next book will deal with Nonconformity, a phase of religious life with which she is intimately acquainted, as her father is one of the deacons at the City Temple, while for four generations her forefathers have been leading Nonconformist divines." By a strange omission we are not told when Mrs Craigie became a Catholic, nor indeed is her conversion so much as mentioned.

Nature Notes has a charming article on "A Devonshire Lane" by Miss Madge Blundell, a daughter of the well-known Catholic novelist, Mrs Francis Blundell ("M. E. Francis"). The editor of *Nature Notes* says truly that "the writer, who is still in her teens, possesses the double faculty of observing keenly and of describing vividly what she observes."

AMONG the most useful pages of the *Messenger of the Sacred Heart* are those devoted to "Notes and Reminders." This month Father Gretton points out that none should be more zealous than the members of the Apostleship of Prayer in promoting rescue work, boys' brigades, clubs, settlements and the like; he also appeals to his subscribers to aid, both by prayer and work, in combating intemperance; and has this very kind reference to the C.T.S.:

> The Catholic Truth Society gives our zeal a splendid opportunity of being outwardly and most fruitfully manifested. Every Catholic who can afford ten shillings a year—the subscription necessary for membership—should be a member; and the fact that there are but 1,500 members in Great Britain is

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a sad indication of a prevailing languor and apathy among Catholics. More zeal is what we want to convert England. The Apostleship of Prayer should provide the zeal, and the Catholic Truth Society provides one means of manifesting it.

FATHER Thurston continues in the *Month* his interesting researches into the history of "The Stations of the Cross," from which we learn, among many other things, that "no mention of Veronica occurs before the account of Lochner in 1435." Father Tyrrell has an important paper on "The Mind of the Church," and Mrs Crawford tells us much that is suggestive about "Social Work among the Paris Poor." It is pleasant to hear that a "settlement," modelled on those of Catholic ladies in the East End, "has been in existence some four years, and from every point of view has proved a success."

THE *Catholic World* has an informing paper on the "Recent Progress of Catholicity in Northern Europe," by Mr C. W. Dowd, which contains much that is new to most of us as to the prospects of the Church in Scandinavia.

PROFESSOR Bewerunge's paper on "The Special Charm of Irish Melodies sung 'traditionally,'" which appears in the *Irish Ecclesiastical Record*, contains so much that is interesting and instructive that we cannot help regretting it is not more attractively expressed. It was originally delivered as a lecture at Maynooth, and, with the musical illustrations indicated, must have been excellent in that form; but the frequent references to an unnamed "Ardmore correspondent" become irritating, and the literary style leaves something to be desired.

WE have also received *The Ave Maria*, *The Messenger of the Sacred Heart* (New York), *The Harvest*, *The Irish Monthly*, *Illustrated Catholic Missions*, *St Andrew's Magazine*, *Boys and Girls*, *The Stonyhurst Magazine*, *The Edmundian*, *The Rosary*, *The Mangalore Magazine*, *Catholic Book News*, *Dominicana* (San Francisco), *The Poor Souls' Friend*, *Zambesi Mission Record*, *The Teacher and Organist* (Cincinnati), *The Franciscan Herald*, *The Annals of our Lady of the Sacred Heart*.

C.T.S. Note.

MR James Hynes concludes in the "Harvest" for August the paper on "The C.T.S. and Sunday Schools" to which reference was made in our last issue. The following extract shows the course which he advocates:

I suggest that classes for men be established in every Sunday School, and that each class be constituted a branch of the Catholic Truth Society, and be carried on under the auspices of that body. Men do not like the idea of going to Sunday School unless they have been accustomed to it. But it would be a different thing if they were asked to attend a Sunday afternoon's meeting of a branch of the Catholic Truth Society. . . . Sunday afternoon lectures, as interesting and as varied as the list of the Society's publications, could easily be arranged. . . . At the meetings the Society's publications might be offered for sale. At one school in this district where this has been done over 1,800 of the Society's penny pamphlets were sold during the last year, besides a number of bound volumes, and there is every promise that the number will be increased this year. Not only are these pamphlets *sold*, but they are *read* as I have every reason to believe, and it is impossible to estimate the benefit which has followed the reading.

Church Music.

UNDER the intelligent leadership of Mr R. R. Terry, Downside College continues to devote itself to music, both vocal and instrumental, of a high educational value. On the Exhibition-day last month a programme was given consisting exclusively of "unfamiliar or seldom-performed compositions of Handel, 1685–1795." The selec-

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tion included two overtures by the orchestra, four choruses by choir and orchestra, six songs, a sonata, a passacaglia, a minuet and a sinfonia; and, as an aid to the intelligent hearing of these pieces, a programme was supplied, giving the date and circumstances of the composition of each.

FROM Messrs Böhm and Son, of Augsburg and Vienna, we have received copies of two Masses,* which, whatever may be their merits or defects, are free from the reproach of being "elementary exercises in counterpoint," which in some quarters is considered to be an adequate and (apparently) witty description of the compositions of the Cecilian school. These Masses are as chromatic and modern as the best (or worst) of us could desire, and they have the additional advantages of not being so spun out as to interrupt the action of the Holy Sacrifice, and of not omitting any fundamental article of the Creed (*Filioque*, for instance) as is the case with some settings of which we wot. We cannot deny that the general tone of these compositions is serious and devout, but we think they are a little too sweet to be quite wholesome, and though at a first or second hearing they might be pleasing enough, by repetition they would soon begin to cloy. We regret to notice a looseness with regard to the division of the Latin syllables, which is very unusual in continental publications. Thus, while we have in one Mass *mag-nam* and in the other *ma-gnam*, we have in one and the same Mass both *a-gnus* and *ag-nus*. It is difficult to understand why the text, as given by the authorized liturgical books, should not rule such matters.

* *Missa in hon. S. Caroli Borromaei.* For S.A.B. (T. ad lib.) or for three female voices. By Max Filke. Op. 80. Score, 3s.; voice parts, 7d. each. *Missa in hon. purissimi Cordis B.M.V.* S.A.T.B. By August Weirich, choirmaster of St Michael's Church, Vienna. Score, 2s. 6d.; voice parts, 6d. each.

THIS is how they do things at Fremantle, West Australia, "coram episcopo":

> The music was Gounod's *Messe Solennelle* and at the offertory a trio for soprana, tenor and bass, with Handel's Hallelujah chorus at the termination of the ceremonies. . . . The choruses were sonorous, precise and skilfully modulated, the lights and shades being faultlessly observed, and the solo parts and lesser harmonies were expressively and finely sustained. The trio, an arrangement by Cross of Verdi's *Jesu Dei Vivi*, was very beautifully sung, the devotional sweetness of the notably Italian music being most effectively rendered. In the Mass the solo singers were: Soprano, Miss [A.]; tenor, Mr [B.]; bass, Mr [C.] The trio was sung by the gentlemen named and Mrs [D.] Mr [E.] acted as conductor. Mr [F.] was leader of the orchestra, and Mr [G.] organist.

WE are sorry to find that the Choir-master of Stonyhurst has a grievance against us. In the July number of the College Magazine, he complains that

> About a year since the music critic in CATHOLIC BOOK NOTES made an attack on the Stonyhurst choir because of the style of music performed by them insisted on our conforming ourselves to the regulations issued on this subject by the Church [and] seemed to think the decrees could only be obeyed by the adoption of a severe style of German music.

We venture to doubt if the Choir-master can point to any passage in our "Notes" in which we have even suggested that the music of the Stonyhurst choir contravened the regulations of the Church, or have advocated the adoption by it of a "severe style of German music." We have no means of knowing anything about the Stonyhurst music except from the pages of

Catholic Artists Series

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FRA ANGELICO. By Mrs CRAWFORD.
SANDRO BOTTICELLI. By Miss STREETER.

The Catholic Truth Society have commenced the publication of a series of biographies at sixpence net. The first two volumes—"Fra Angelico" and "Sandro Botticelli"—have just been issued from the press, and very pretty booklets they are. For sixpence nothing has been published that comes near them.—*Outlook.*

From the Catholic Truth Society come two little books, each giving a readable account of the life and work of an Old Master. In one Miss A. Streeter tells about "Sandro Botticelli," in the other Mrs Virginia M. Crawford writes upon "Fra Angelico." These are well-informed and interesting essays which should prove especially welcome to tourists visiting the foreign galleries or the national collection in London, since the books are unusually neat and handy.—*Scotsman.*

The Catholic Truth Society is issuing a series of monographs on Old Masters, which are of almost waistcoat-pocket size, and of a delightfully simple *format.* "Sandro Botticelli" and "Fra Angelico" are the volumes to hand.—*Academy.*

These little volumes are models of what such well-instructed and instructive popular works should be. . . . Miss Streeter gives of Sandro an estimate drawn up with every possible care of thought, and with true feeling and delicacy of interpretation. She knows her subject well, describes examples artistically and graphically, and reads them with an elaboration of human and artistic sympathy. . . . Historically her work is equally good. No better summary of Sandro's life could be placed by the side of her warm and spirited appreciation of his genius, and her philosophic appraising of his place in the order of the religious life of the race. Mrs Crawford is to the full as successful in her study of that master whose name has become the sign and symbol of the Christian artist. . . . Mrs Jameson made a great name by a work of much research indeed, but containing in all its volumes less thought than one chapter of either of these two handbooks contains. It would need more than a year's production of bad novels to outweigh—in our estimate of the merits of the age—the fact that two such studies have now been made by women; and, let us add, have been issued from a Catholic publisher's.—*Weekly Register.*

The Catholic Truth Society is to be congratulated on the enterprise that has extended its activity to the field of religious art. Painting is to some extent a product of the Catholic Church. Put to its earliest and highest use it served to illustrate and enforce her doctrines and beliefs, and has thus in its own way contributed to the "dissemination of Catholic Truth." A series of Lives of Catholic Artists could hardly begin more aptly than with a Life of "Fra Angelico," "the greatest of Christian painters." . . . With discriminative insight, free from all exaggerated enthusiasm or any too subtle analysis, which here would be misplaced, Mrs Crawford has sketched in broad picturesque outlines a very true and convincing impression of the general tenour of the Frate's work, justly tracing the whole of the artist's inspiration to the sanctity of the friar, to the simplicity, unity and force of his spiritual life. We hope that this sympathetic appreciation may be the first of a very long series of which we trust that every volume will be as ably executed as the inaugural Life of "Fra Angelico." . . . For those who are in a position to study Botticelli in Florence at their leisure, Walter Pater's masterly essay will probably provide all the interpretation that they need; but for less fortunately placed individuals we can imagine no better introduction to this most enchanting of artists than Miss Streeter's little volume.—*Month.*

the "Magazine." There we learned that a Mass by Don Perosi was "rather disliked," and that Neukomm's rollicking *Veni Sancte Spiritus* (bass solo, with flute obbligato!) was thoroughly enjoyed. From the same authority we gathered that Gounod's *Messe Solennelle* (so-called; there are at least six) or *Messe du Sacré Cœur* was almost invariably trotted out as a refreshing novelty; from all of which we inferred, perhaps rashly, that the standard of musical taste in Lancashire was not a high one. There was no question of Church regulations or Cecilian compositions, but simply of what an intelligent musician of the present day would regard as good style.

BUT from the July number of the Magazine we cannot help feeling that the liturgy is hardly treated at Stonyhurst with sufficient respect. For example, we are told that on Whit Sunday "the offertory piece" was Neukomm's *Veni Sancte Spiritus*, which Mr A. "sang very beautifully and with great feeling," while Master B. played well "the part for flute solo." "The offertory" on Corpus Christi "was the first grand chorus from Mendelssohn's *Lauda Sion*." On the following day

The offertory pieces were the traditional *Quis ascendit* by Cattoni, for St Aloysius, quite a different style from Perosi's, and Father de Zulueta's *O Cor amoris victima*, for the Sacred Heart. On the feast of SS. Peter and Paul the Mass performed was Mozart's No. 1, and the offertory Esclava's magnificently bold *Tu es Petrus*.

It may, of course, be the case that the proper offertory of the Mass was sung in its place; but we would point out that, with one exception, what the "Stonyhurst Magazine" calls the "offertory" is not that of the liturgy. We did not comment on the Choir-master's notes in the May number of the "Stonyhurst Magazine," because we felt we could not discuss matters with those who accused us of "garbling" and disingenuousness; but we must emphatically deny that our columns are "exploited to the advantage of one particular school of Church music." After all, if Stonyhurst is pleased with itself, far be it from us to complain. Henceforth we will observe discreet silence on the subject.

A CORRESPONDENT writes from Ilfracombe:

On Sunday, July 22, we had a Mass by Kalliwoda which I presume is that to which you refer on p. 217. At all events there was no *Filioque*. Up to that time the articulation of the singers had been fairly distinct. All of a sudden a babel commenced; the organ played its loudest and the violins shrieked their utmost until the passage had been passed. Last Sunday we were "entertained" with Franconi's Mass of the Assumption; from this, too, the *Filioque* was omitted; and the word *Credo* was interjected according to taste, thus: "Et ascendit in cœlum, sedet ad dexteram Patris, credo, credo, credo, credo, credo, credo, credo, credo, credo."

Art Notes.

THE next volume in the "Catholic Artists" series will be devoted to Raphael. It has been undertaken by Dr G. C. Williamson, the editor of Messrs Bell's admirable "Great Masters."

The little books on Botticelli and Fra Angelico which the C.T.S. has produced have been very favourably received. "For sixpence nothing has been published that comes near them," says the "Outlook." The "Academy" says:

The Catholic Truth Society is issuing a series of monographs of Old Masters, which are of almost waistcoat pocket size, and of a delightfully simple format.

The "Scotsman" writes:

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LETTER FROM CARDINAL VAUGHAN.

The following letter was sent by CARDINAL VAUGHAN to the author on receipt of a copy of the first edition :

"Archbishop's House,
"Westminster, S.W.,
"September 4, 1896.

"DEAR MR BRITTEN,

"I have just returned and found your book of Fictions awaiting me. I have looked into it with great laughter, and shall recommend it to any one who wishes to see the comic side of Protestant prejudice. It is one of the best things you have done. I hope it will have a great circulation. I am very grateful to you for this new contribution to our literature and controversy. God bless you.

"Your faithful and devoted,
(Signed) "HERBERT CARD. VAUGHAN.'

The Dublin Review says: We gladly welcome the second edition of Mr Britten's PROTESTANT FICTION. Such works as these are rendered most necessary by the flood of literature that issues from Protestant sources and is spread broadcast over the whole length and breadth of the land This literature is full of slanderous abuse of Catholic practices and institutions. It is written in a popular style and with an air of dark mystery pervading it. Such a style ensures its popularity among the uneducated, and keeps alive among them the absurd superstitions about the Catholic Church which more enlightened Protestants have long since known to be false.

Mr Britten's book is doing a most valuable service in laying bare the false hoods and misrepresentations of this obnoxious literature. He has thoroughly investigated the details of every case which he treats of, and which his wily adversaries have ventured to specify. The exposure of their underhand practices will undeceive and perhaps lead to the conversion of many who have been their dupes.

CATHOLIC TRUTH SOCIETY,
69 Southwark Bridge Road, London, S.E.

welcome to tourists visiting the foreign galleries or the national collection in London, since the books are unusually neat and handy.

The "Catholic Times" says:

The Catholic Truth Society is undoubtedly leading the way in the matter of publications that are both cheap and neat. Here are two little books, well printed and tastefully bound, which we are pleasantly surprised to find can be obtained for sixpence each: they deal with very attractive subjects in no ordinary style.

Longer and very eulogistic reviews have appeared in the "Weekly Register," the "Month" and the "Church Review." The "Register" says:

These little volumes are models of what such well-instructed and instructive popular works should be. . . . Mrs Jameson made a great name by a work of much research indeed, but containing in all its volumes less thought than a chapter of either of these two handbooks contains.

The "Church Review" ends a long and appreciative notice by saying:

The wanderer in woods or by the shore may do worse than adding these monographs in miniature to his personal luggage; they are so very light and portable, and will bring, for art-lovers, that gleam of "the light that never was, on sea or land," to enhance the charm of natural surroundings.

The "Month" begins its review by saying:

The Catholic Truth Society is to be congratulated on the enterprise which has extended its activity to the field of religious art.

MR John Murray has in preparation an illustrated handy book for travellers in Italy and students of art, entitled "The Painters of Florence from the Thirteenth to the Sixteenth Centuries," by Julia Cartwright (Mrs Ady).

The Antidote.

THE airy and irresponsible manner in which even respectable Protestant papers bring absurd and preposterous charges against the Church has been admirably exemplified in *The Christian*. "A good trade is being done," said that journal in its issue for July 5, "in Naples and other southern towns in the sale of straws from [the Pope's] bed." An inquiry as to the authority for this ridiculous statement produced the following reply:

We do not keep memoranda after the issue of our paper relating thereto has appeared. We cannot, therefore, recall the source from which the note to which you refer was taken.

Yours faithfully,
EDITOR, *The Christian*.

Our Protestant friends in Ireland boast of the good work done by the distribution of Scripture texts; would it not be possible for Catholics to return the compliment by printing in a form suitable for suspension in the offices of Protestant newspapers the passage from Exodus which says "Thou shalt not bear false witness against thy neighbour"?

MR Joseph Hocking's story, "The Scarlet Woman," the inaccuracies and absurdities of which have been more than once exposed, is now being reissued in certain local papers, apparently without correction or alteration. The statement that the author "had many conversations with men of the highest position in the Roman Catholic Church" in Ireland is repeated, although by his own admission Mr Hocking interviewed only two or three Jesuit fathers and one unnamed parish priest. It is by fictions of this kind that Protestant prejudice is fostered and propagated.

AT the recent Conference on Secondary Education Mgr Corbishley referred to the misleading account of the Rood of Boxley given in certain standard histories, and to F. Bridgett's essay on the subject in his "Blunders and Forgeries." It may be well to mention that this important essay

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Father SYDNEY SMITH, S.J., in an article in *The Month* (July, 1897), urges that Challoner's text of 1752 with McMahon's revision has "the best right to be called the approved text."

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has been reprinted by the Catholic Truth Society as a threepenny pamphlet.

ANOTHER anti-Catholic lecturer has attracted the attention of the police, as is shown by the following extract from the "Morning Leader" of August 6:

At Blyth, on Saturday, Herman Rosenthal was brought up on a charge of stealing £2, several articles and a deposit receipt for £60, belonging to a gentleman with whom he lodged. Accused, who described himself as a converted Jew, has, during the past two months, preached nightly in the public market place, fiercely denouncing Roman Catholicism, and, as a result, the police have several times had to interfere between the local Catholics and the preacher. Rosenthal was about to leave the town, and was perusing the deposit receipt in the train when the police arrested him. Before the magistrate accused said that under the "unfortunate circumstances" he would plead "Guilty."

He was subsequently sentenced to two months' hard labour.

THE Protestant "Church of Ireland Gazette" for June 29 has an article headed "The Belfast Problem" which says:

A considerable number of the inhabitants have drifted into Paganism. There are whole streets where the people go to no place of worship—their religion is purely political. They seem to think it sufficient to be a Protestant; while meaning and committing all kinds of sin, it will get them to heaven at last. This portion of the population will soon become a great danger to the government.

We commend this article to the notice of the Committee of the Society for Irish Church Missions to Roman Catholics, and to the ingenious gentleman who floods the Protestant press with scurrilous attacks upon Catholics.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

*Bible, Holy. Maps. Pp. 1,342, large 8vo, cloth. 4s. John Murphy Co., Baltimore; Washbourne.

*Casey, Rev. P. H., S.J. The Bible and its Interpreter. Pp. 94, 8vo, wrapper, 25 cents; cloth, 50 cents. J. J. McVey, Philadelphia.

Castle, Egerton. "Young April." Sixpenny series. Pp. 120, 8vo, wrapper. 6d. Macmillan.

Caxton, William (as Englished by). The Golden Legend; or, Lives of the Saints. "Temple Classics" series. Vols III and IV. Pp. 592, 12mo. Each 1s. 6d. net; roan, 2s. net. Dent.

*Clifton, Bishop of. Sacerdotalism: with a Sermon on Episcopal Jurisdiction in Bristol. Crown 8vo, limp cloth. 6d. Catholic Truth Society.

Gasquet, F. A. The Eve of the Reformation: Studies in the Religious Life and Thought of English People preceding the rejection of Roman Jurisdiction by Henry VIII. New edition. Pp. 408, crown 8vo. 7s. 6d. net. Simpkin.

*Hassall, John. An Active Army Alphabet. Illustrated. 4to, paper boards. 6s. Sands and Co.

Hinds, Allen. A Garner of Saints: a Collection of the Legends and Emblems usually represented in Art. 3s. 6d. net. Dent and Co.

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*Kinane, Dean. Purgatory: its Pains and Consolations; the Motives and Means to relieve the Suffering Souls; how to escape Purgatory. "First edition." Pp. 250, 12mo, cloth. Gill and Son, Dublin.

Lane, T. O'Neill. Round Erin; or Highways and Byways in Ireland. 62 illustrations. Pp. 340, crown 8vo, sewed. 2s. 6d. Simpkin.

*Manning, Cardinal. Pastime Papers: "a new edition." Frontispiece. Pp. xvi, 140, 8vo, cloth. 2s. 6d. Burns and Oates.

Matthews, John Hobson (edited by). Cardiff Records: being Materials for a History of the County Borough from the Earliest Times. Vol. II. Imp. 8vo. 25s. net. Sotheran.

Michel, R. P., S.J. Vie de Saint Stanislas Kostka d'après les procès de canonisation, les meilleurs biographes et des documents inédits. Illustrated. Pp. 304, large 8vo, sewed. 5 frs. Desclée, de Brouwer.

Missale Romanum: editio Jubilaea Leoni XIII dicata. Small 4to. Desclée, Lefebvre.

*Nash, J. E. (edited by). The Ladysmith Treasury. Pp. 344. 8vo, fancy cloth. 6s. Sands and Co.

†Norton, H. E. Courtesy: a Reader for Older Boys and Girls. Pp. 214. 8vo, cloth. 1s. 6d. Macmillan.

†Oer, S. von. A Day in the Cloister. Adapted from the German by Dom Bede Camm. Pp. 308. Crown 8vo. 6s. Sands and Co.

†Procter, Adelaide Anne. Legends and Lyrics. First series. Pp. 237, 8vo, fancy boards. 1s. net. Bell and Sons.

Seton, Mgr. An Old Family: Setons of Scotland and America. 8vo. 15s. net. Gay and Bird.

*Smith, Sara Trainer. The Room of the Rose and other Stories. Pp. 266. 8vo, fancy cloth. $1 25 cents. McVey, Philadelphia.

*Symonds, J. A. Life of Benvenuto Cellini. Fifth Edition. Illustrated. Pp. liv, 464. 8vo, cloth. 7s. 6d. Nimmo.

*Symonds, J. A. Life of Michael Angelo Buonarotti. Third Edition. Illustrated. 2 vols. Pp. xxxii, 469, 449. 8vo, cloth 15s. Nimmo.

Troutbeck, G. E. Westminster Abbey. Illustrated by F. D. Bedford. Pp 292. 12mo. 3s. Methuen.

*Warner, B. S. A. (compiled by). Praise and Adoration. Pp. 181. 12mo, cloth. 2s. Washbourne.

MINOR PUBLICATIONS.

*Breen, Rev J. D., O.S.B. Sacerdotalism in the Old and New Testaments. Pp. 32. 8vo, wrapper. 6d. Washbourne.

*Education, Secondary. Report of Fifth Annual Conference. Pp. 64. Large 8vo, wrapper. 4d. Hon. Sec., St Edmund's College, Ware.

*M'Intyre, V. Rev. Canon, D.D. (Edited by.) The Gospel of St Matthew. Pp. 112. 12mo, wrapper 1d.; cloth 4d. Catholic Truth Society.

*Spalding, Right Rev. Bishop. Education and the Future of Religion. Pp. 35. 8vo, wrapper.

The following books are also noticed in the present number:

à Kempis' *Like unto Christ*
Allard's *Julien l'Apostat*
Bute's *Form of Prayers*
C.T.S. Publications, xliv
Ford's *A Cricketer on Cricket*
Humphrey's *Vicar of Christ*
John Oliver Hobbes' *Robert Orange*
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CATHOLIC BOOK NOTES

No. 39. SEPTEMBER 15, 1900. Vol. IV.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

In the Cloister.

SOME time ago, when reviewing Madame Belloc's "Historic Nuns," we spoke of it as a book eminently suited for diffusion among intelligent and fair-minded Protestants, and the same comment is appropriate to the account of *A Day in the Cloister*,* which Dom Bede Camm has adapted and abridged from the German of Dom Sebastian von Oer, of the Beuron community. Dom Bede's work, indeed, has not been confined to abridgement and adaptation; he has added new paragraphs and altered others, and the book as it now stands is an interesting picture of the monastic life as it has been lived in past ages and is lived to-day.

It would indeed be well if those who, out of the fulness of their ignorance and from the unhallowed dreams of their imagination, evolve the legends and the calumnies which form the stock-in-trade of the commercial Protestant, and by which many honest, if not very intelligent, folk are gulled, could spend such a day, whether in monastery, convent, or nunnery, as is here described. But for one who may be privileged to do this in the flesh, there are hundreds who can read Dom Bede's account, in which, arriving at the monastery in the evening, we in spirit take a glance through the building before we retire to rest; rise at eight for the Divine Office, proceed in due course to Mass, visit the Abbot, eat in the refectory, join the monks at recreation, inspect the library, sacristy and school of art, and hear about the novitiate and the daily routine of the monks before we take our departure. The narration is perhaps a little lengthy, with here and there a tendency to repetition, and it may be urged by the critic that only the

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A Martyr of Old York. Being a Narrative of the Life and Sufferings of the Venerable Margaret Clitheroe. By J. B. MILBURN. With 13 Illustrations. Price 1s. net (postage 2d.)

Margaret Clitheroe's life was worth writing, and Mr Milburn has written it well. He has interwoven with the biographical matter a most interesting sketch of the condition of the Catholics in the North, and of the progress of the persecution during the first thirty years of Elizabeth's reign.—*Tablet.*

Hymns for Congregations, Convents and Missions. By the Very Rev. L. C. Canon COELENBIER. Wrapper, 3d. net; limp cloth. 4d. net (post 1d.)

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rose-coloured side of monastic life is here presented. But if the life as it is lived is not always as free from shadow as it is here depicted, this is the ideal that is aimed at, and which is attained far more completely than the Protestant outsider is likely to suppose. Moreover, the routine as here given is that which every monk attempts to follow, whatever his personal shortcomings may be; and it is thus in violent contrast with the impossible fictions with which the monastic life is surrounded in Protestant fiction or imagination.

The publishers have provided a suitable exterior and good type, as well as numerous embellishments of the Beuron school of art, which will strike many as somewhat unnecessarily hard and severe, and which do not in our opinion add to the attractiveness of the book. We strongly recommend those who are interested in free libraries to endeavour to obtain for this volume a place on the shelves.

Notes on New Books.

WE have received from Messrs Wiltzius and Co., of Milwaukee, a well-printed volume on *The Three Ages of Progress*, by the Rev. Julius E. Devos. These are defined as "Early Age, A.D. 1–476, from Jupiter to Christ"; "Middle Age, A.D. 476–1517, from Barbarism to Civilization"; "Modern Age, A.D. 1517–1899, from Liberalism to Liberty." For those who are willing to accept without question the assertions of the author this may prove a useful and interesting book; but the reader who likes to have some authority for statements will not think Father Devos' method satisfactory. So far as we have examined the volume we have not found a single reference given or authority quoted. That the compiler is not entitled to implicit confidence is only too manifest—for example, he places Dr Pusey among "historians of modern times" (p. 13), and says that he "started the Ritualistic movement" (p. 270). The chapters on Freemasonry, with their bold assertions and absence of evidence, bear a painful resemblance to the modes of attack on the Church favoured by some Protestants; notably in the gloss upon a passage from the Apocalypse, which runs:

> It was given to him [the Second Beast, i.e., Freemasonry] to give life to the image of the beast [the infidel state, which is the image of the Pagan state represented by the First Beast], etc.

We trust that such quotations are among the "certain features" which the publishers tell us "will be eliminated in a second revised edition." The list of authorities quoted is extremely meagre—e.g., among the writers of "historical studies" we look in vain for the names of Bridgett, Morris, Gasquet, Challoner. There is a lengthy and interesting, though not good, index, and a terribly long, but not complete, "table of errata."

MR J. P. GANNON has given us a very picturesque and well-written *Review* * of the various influences that have operated to produce the state of society that exists in Ireland to-day. The style and literary excellence of the book are more pronounced than the justice of some of the author's conclusions. Indeed, these show, with aggravating frequency, that the author has a large share of the spirit that can with philosophic imperturbability say the

* *A Review of Irish History in relation to the Social Development of Ireland.* By J. P. Gannon. 8vo, pp. 282, cloth. Price 5s. T. Fisher Unwin.

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last word that need be said on the various matters touched upon, and this without reference of any kind that would enable his readers to test the justice of his statement. This by no means suggests narrowness of view as dominating his work; in fact a thinking Irishman would be obliged to agree largely with the writer, though a more than average sympathy with the trials of present-day landlords may be detected. The Bull of Pope Adrian and the birth-place of St Patrick offer no difficulties to Mr Gannon, who tells us incidentally that Welsh Catholics did not warmly accept the "conciliatory policy" of Henry VIII. The political influence of the clergy during the nineties is practically left unnoticed, though it can hardly be considered inconsiderable; and there is no indication of the relations between cause and effect with regard to the famine or the depopulation of Ireland.

MESSRS Burns and Oates send us a quarto book on *Freehand Drawing of Ornament* (price 1s. 6d.), "consisting of twenty-four photographic reproductions of examples of relief ornament, and sixty-eight analytical diagrams of construction." The author, Mr John Carroll, who is Art Master at Hammersmith Training College, in a brief and useful preface supplies "hints and directions to the student" as to the best means of utilizing the examples given. The reproductions are excellent.

MESSRS Bell have brought out the first series—presumably to be followed by the second—of Miss Procter's *Legends and Lyrics* in a form as elegant as cheap. There is no need to sound the praises of a book of verse which has "one hundred and thirtieth thousand" on the title-page; but this shilling reissue, in white boards powdered with violets and beautifully printed, will assuredly and deservedly extend its sale.

THE devotional leaflets issued by Messrs M. and S. Eaton of Dublin have, we understand, enjoyed a very large circulation; it is clear, therefore, that they have helped the devotion of many. The publishers send us a fourth volume of the series,* containing some two hundred pages, and about the same number of prayers, devout exercises, or extracts from devotional writers in prose and verse. The chief feature of the collection is its variety; and while it contains some things that will be helpful to real piety, it may be questioned whether a collection which stimulates the devotional appetite by offering variety and novelty rather than plainer and more solid food is wholly to be approved. We should prefer that the faithful should be led to love and appreciate the wealth of liturgical prayer offered us by the Church herself. As is the case in so many others of our latter-day devotional books, the compiler of the present little volume has almost wholly ignored it.

THE Catholic Truth Society has added to its biographical series a penny life of *Nano Nagle*, the foundress of the Irish Sisters of the Presentation, whose name and work are familiar not only throughout Ireland, but "wherever the scattered members of the Irish race have found a home." The anonymous writer has told the story well, and this last addition to the C.T.S.

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NOTWITHSTANDING the many systems of shorthand that have been invented from the time of Peter Bales (1547-1610) to the late Sir Isaac Pitman, it is evident that a perfect method has not yet been produced. Of the two hundred odd systems that have appeared, only two or three have stood the test of practical experience, these being Taylor's, Guerney's, the Sloan-Duployan and Pitman's. There is a form of the latter we believe called "Graham's" used in America, and now Father Nicholas Ward has produced the *New American Stenography*,* which he claims to be a perfect substitute for longhand in all its social and commercial relations, as it combines completeness with brevity, simplicity and legibility. In the new system there are no "positions" for the signs. Most of the vowel sounds are ingeniously written with the consonants, and this appears to be a great convenience; it certainly tends towards legibility in transcription. The signs are also of the same thickness, except in the case of double consonants like Br, Bl, which are partially thickened to show the "r" and wholly thickened for "l." There are other simple contrivances to increase legibility, and the new system deserves a fair trial.

IT is impossible to note in these columns the countless new editions of Latin and Greek authors that weekly appear as school text-books. It is indeed a question whether too much is not being done in the way of notes and vocabularies. Be this as it may, no one will grumble at the recent introduction of illustrated text-books so long as the illustrations are authentic and artistic. Several publishers are competing in this respect, but among many different series, each of which has its own excellences, there is one which leads us to break our usual silence as to school classics. This is the *Illustrated Latin Series*,* edited by Dr Tyrrell, late Regius Professor of Greek at Dublin, and published by Messrs Blackie and Son, in a binding striking for its simplicity and effectiveness. Volumes dealing with portions of Horace, Cicero, Eutropius and Livy have already appeared, each with scholarly introductions, notes and vocabularies, which possibly err on the lines suggested above. As the name shows, the special feature of the series is the illustrations, many of which, taken from ancient vases, are beautiful studies in black and white. The latest volume, Virgil's "Aeneid," book III, has a delightful photograph of Mount Etna, while several of its predecessors have frontispieces in no way inferior.

IF it be true—and we think it is—that the present age is marked by a decadence in "manners," the circulation of Messrs Macmillan's new book, entitled *Courtesy*,† "a reader for older boys and girls," is a thing to be encouraged. In any case it is a bright readable sensible book, sufficiently attractive and interesting to be read for its own sake, apart from

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—or even in spite of—its moral purpose, which, always present, is never obtruded. The chapter on "International Courtesy" might well be appended to the numerous guides to travel; it contains suggestions which are often needed and seldom given; another equally good is that on "Consideration for others." But the whole book is excellently done.

THE C.T.S. has added to its sixpenny series a pretty volume (cloth, gilt edges) containing the *Simple Prayer-book* and Lady Amabel Kerr's *Life of Our Lord*. The combination is, we think, likely to be popular.

THE second and third numbers of the Bishop of Clifton's *Early History of the Church of God* have been issued by the Catholic Truth Society.

THE Servite Mantellate of St Mary's Priory, Stamford Hill, have translated from the German and published a little book of *Meditations for the Month of September* (6d.) These have for their subject-matter the Sorrows of Mary.

THE Art and Book Company have reissued in their series of liturgical offices the *Order of Baptism* (in Latin and English), to which is now added the Churching of Women. This series of penny books now includes Burial, Matrimony, High Mass, Vespers, Compline, Episcopal Visitation, Confirmation, the First Stone of a New Church, and many more—most of them with an Introduction and notes by Dom Alphonsus Morrall, O.S.B. At the approaching Ordinations many will be glad to have the Art and Book Company's reprint of the Rite of Administering Holy Orders, which gives the entire Latin text of the prayers with an English translation for sixpence. If these cheap reprints are in the hands of those who assist at the various offices and ceremonies, they cannot fail to promote the better appreciation of the beauty of the Church's prayers and ceremonial.

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pressive to an extreme, and it is like a breath of fresh air when, half-way through the book, we meet the first good person of the story. The book is no doubt in many ways above the average, but the language of the translation is a little ponderous; and this with the close type, the multiplicity of secondary characters and the variety of the side issues makes the story rather fatiguing. We must bear in mind that the evils portrayed are Spanish, not English; the vision of sin called up for the good of souls will therefore miss its mark when presented to an English public, though it cannot fail to interest readers of all nationalities.

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WE learn from the "Athenæum" that Messrs E. G. Gardner and P. H. Wicksteed are co-operating in a new Dante book, to be entitled *Dante and Giovanni del Virgilio*, and to be published by Messrs Constable. Besides a critical edition of the text of Dante's short Eclogues, the volume is to contain the complete poetical remains of del Virgilio. Prose translations and commentaries will be

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(Continued from page 268.)

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THE Catholic Truth Society will publish immediately a sixpenny book of *Daily Readings for a Month*, by Mrs W. A. Burke, whose "Value of Life" and "Structure of Life" have been so favourably received.

MR John Long announces for publication, *Happiness: its Pursuit and Attainment*, by the Rev. W. J. Kelly, of St Mary's, Pembroke Dock.

THE touching history of the Conversion of St Augustine through the persistent prayers of his mother has probably never been better narrated than in Père Bougaud's *Life of St Monica*. Mrs Hazeland's translation of this has already passed through three editions, and is now again in the press of the Art and Book Company.

IN response to many requests the C.T.S. will issue a penny sheet almanack for 1901. It will be printed in red and black after a design by Paul Woodroffe, and will be somewhat smaller in size and more artistic in style than the sheet almanack already in existence.

THOSE interested in charitable work among the poor have long regretted that there should be no institution designed especially to organize the efforts of the ladies of our missions, so that they might undertake the work of visiting, with or without relief, and undertake other social work, such as is done by district visitors in the Church of England. We are glad to learn that a serious effort is at last to be made to introduce such an organization into England. It already exists in France, under the title of "Les Dames de Charité," and it will shortly be established in the Archdiocese with the constitutions modified to suit our peculiar needs. The Art and Book Company are publishing the Manual of the Association, which has been edited by Lady Edmund Talbot; and the Cardinal Archbishop writes a preface, warmly commending the Association to those for whom it has been founded.

A new weekly "society" paper, *The Free Lance*, edited by Mr Clement Scott, will appear on October 6.

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WE are glad to learn that the translation of the last volume of Dom Guéranger's *Liturgical Year*—"Time after Pentecost," vol. IV, which alone is wanting to complete the English edition—is in active preparation at Stanbrook Abbey. It is hoped therefore that this work, which has done much to develop a love for the Catholic liturgy amongst Anglicans, as well as amongst ourselves, will soon be available in its entirety. The first volume of the translation appeared so far back as 1867, with a preface by Archbishop Manning. It has been many times reprinted since.

FATHER Procter's work on *The Catholic Creed*, which the Art and Book Company published last spring, has met with a ready sale, and a second edition is already in preparation.

FATHER Michael Maher, S.J., is revising the proofs of a new edition of his Manual of *Psychology* in the Stonyhurst series issued by Messrs Longman.

THE Prayers for the Church to be said after Low Mass, the Divine Praises and the Prayer for our Brethren in England, said after Benediction, will be issued immediately by the Art and Book Company, mounted on a single card for use at the altar-steps (price 6d.) The same firm are reissuing the "Dedication of England to the Mother of God and St Peter," for use on Rosary Sunday and St Peter's Day (4to, price 1d.; mounted, 6d.) The same prayers may also be had in leaflet form for distribution (6d. per 100) both from the Art and Book Company and from the Catholic Truth Society. By the way, it seems a pity that the rubrical injunction that the congregation should repeat each sentence after the priest is disregarded in many churches.

C.T.S. Notes.

THE Catholic Truth Society shares heavily in the loss sustained by English-speaking Catholics from the death of Father Richard Clarke, S.J. While living in London he was a member of the Committee, and his sympathy for the Society's work was both active and constant. Not less felt by the Society will be the death of the Rev. J. W. Reeks, who was one of the original members of the C.T.S. and has always been a member of its Committee, of which he has for some years been Chairman. We hope to say more of each in our next issue, meanwhile we invite our readers to join us in praying that they may rest in peace.

FREE DISTRIBUTION FUND.

THE shortening days herald the season of lectures and evening meetings, and it becomes necessary to renew the appeal for special donations to be applied to the free distribution of Catholic leaflets at gatherings where the Catholic faith is attacked. Experience has shown the importance and usefulness of such distribution; even when it would seem an excess of charity to suppose that the misstatements of the lecturer arise merely from ignorance, it is certain that among his audience are many who are willing to hear what is to be said on the other side, and this can be more effectively stated by a leaflet than by a speech, when speech is allowed, which is not often. Even at the lower kind of harangue, which seems intended to pander to the baser instincts by dwelling upon matters unsuited for public discussion, good has been done by the

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dissemination of leaflets which meet, so far as they can be met with decency, the attacks on the Confessional, on convents and the like, or which, by showing the antecedents of the lecturers or of others of the same class, induce the thoughtful to consider how far the statements of such persons are worthy of attention or credence.

Distribution on any large scale can, however, only be carried on if special funds be contributed for the purpose. The committee of the C.T.S. has always felt that the work of the Society is to supply the demand for cheap literature in various branches, but that it is for others to promote its dissemination. It is to be feared that this "Apostolate of the Press," as Cardinal Vaughan has styled it, is not as warmly taken up as might be wished and indeed expected. The Gild of Ransom, which has in the past largely promoted this branch of work, has to complain of serious diminution in the funds contributed for this special purpose, and our own Free Distribution Fund has been for some time practically exhausted.

The matter is the more serious because our Protestant friends, always better armed than ourselves with the sinews of war, are liberal and even lavish in their distribution. The parody of our own Society, established by an enterprising tradesman in order to promote the sale of his publications, succeeds in hauling in large sums of money every month for the purposes of its propaganda, although no single name of influence is found on its committee. The C.T.S., having the approval of all the English bishops and the support of other leading Catholics, clerical and lay, ought to have no difficulty in obtaining ample funds for a free distribution—not only of its controversial leaflets, but of those which inculcate and promote devotional practices or religious knowledge.

We trust that this appeal will not be made in vain, and that we may be able to acknowledge in our next issue a considerable accession to the fund. All donations should be addressed to the Treasurer, W. Holland King, Esq., 9 Old Square, Lincoln's Inn, W.C., or to the Hon. Secretaries C.T.S., 126 Kennington Park Road, S.E.

WE note that at the annual meeting of the League of the Cross at the Crystal Palace, a priest spoke in strong terms of the ignoring of the temperance question in the papers and discussion on social work at the recent Catholic Conference. We admit with regret that, although not so entirely ignored as might be supposed from his reference, the subject did not receive the prominence which it deserves as a potent factor of social reform; but this, to our mind, was owing mainly to the fact that, although many priests (including the speaker referred to) and others interested in temperance work were present at the Conference, none of them sent up his name as desiring to speak on the subject.

THE apathy, even among temperance workers, in any effort to promote temperance literature is, and has always been, puzzling. Catholic temperance magazines drop out for want of support; the C.T.S. publications dealing with the subject have but an inconsiderable sale; and the "Catholic Temperance Reader," although demanded for a long period, has not, we believe, even yet received notice in the little magazine for the clergy which is edited by our leading temperance priest. How this apathy is to be overcome we do not know; but it must be by the action of those interested in the

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work, and that action is not easily aroused.

WILL members and friends of C.T.S. kindly note that the address of the Lay Secretary is 126 Kennington Park Road, S.E., and *not* 18 West Square. Although he left the latter residence five years since, a large number of letters are still addressed there. It should also be noted that communications (other than advertisements) for CATHOLIC BOOK NOTES should be addressed to 126 Kennington Park Road.

Church Music.

THOSE who want to form some notion of the state of our Church music cannot do better than consult the "Catholic Times"; a selection from the file of that paper for a year would make folk open their eyes. Occasionally the record is encouraging; at Ushaw, for example, at Dr Preston's consecration, Kaim's "Missa S. Cæciliæ" was sung, the antiphons being set to music by Orlando Gibbons. But on his Lordship's first visit to the Newcastle Cathedral, Kalliwoda in A was performed; the popularity of this Mass seems to show that the ear-tickling of the congregation is considered by the authorities to atone for the omission of the "Filioque" from the *Credo*.

AT St Laurence's, Birkenhead, the choir lately

rendered Mozart's No. 1 Mass with the *Credo* from Hayden [*sic*] III in a brilliant manner. The Offertory piece, *Regina Cœli*, was beautifully rendered, the soloists being Mrs [A] (soprano), Madame [B] (contralto), Mr Tom [C], of St Charles's, Aigburth (tenor), and Mr [D] (bass). Mr [E], of St Clare's, Sefton Park, Liverpool, also assisted. Mr [F] ably presided at the organ.

On what principle the Easter Antiphon of Our Lady was selected as (or instead of) the proper *Offertorium* we are at a loss to conjecture. Birkenhead seems a remarkable place for music, for the following week, at the opening of a new church there, "the music of the Mass was Cherubini's *Ave Maria*, sung by Miss [X]." An even more singular vocal display took place at Pontlottyn, where, as we learn from the same paper, "the Mass—Carl Maria von Weber's in G minor—was sung by the parish priest." "Mozart No. 12" seems to be finding its level: at Fleetwood the other day a band "played some lively patriotic and other selections, including Mozart's No. 12 Mass."

THERE have been some remarkable reports, especially in the "Standard," of the music in London churches. At Hatton Garden, according to this authority, the High Mass of Requiem (Cherubini in C minor) for the late King of Italy

was preceded by a pretty elegia specially composed for the occasion. . . . At the conclusion of Mass, Madame Ella Russell, standing unobserved behind the altar, sang with magnificent effect Gounod's *Ave Maria* to the harp accompaniment of Signora Cavozzi and the violin of Signor Erba.

AT Lord Russell's Requiem at the Oratory, the same paper tells us that the choir

gave vocal expression to one or two parts of the Mass which permitted it. Thus, Gounod's *Ave Verum* was sung, while the *Quando Corpus* was given to Rossini's setting in the *Stabat Mater*. Again, *O Salutaris* was sung after the consecration, the setting being by Auber, while the subsequent *Libera me Domine* was sung to a plain chant. . . . The *Requiem* Mass lasted just three-quarters of an hour, and at its close the vast

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FRA ANGELICO. By Mrs CRAWFORD.
SANDRO BOTTICELLI. By Miss STREETER.

The Catholic Truth Society have commenced the publication of a series of biographies at sixpence net. The first two volumes—"Fra Angelico" and "Sandro Botticelli"—have just been issued from the press, and very pretty booklets they are. For sixpence nothing has been published that comes near them.—*Outlook.*

From the Catholic Truth Society come two little books, each giving a readable account of the life and work of an Old Master. In one Miss A. Streeter tells about "Sandro Botticelli," in the other Mrs Virginia M. Crawford writes upon "Fra Angelico." These are well-informed and interesting essays which should prove especially welcome to tourists visiting the foreign galleries or the national collection in London, since the books are unusually neat and handy.—*Scotsman.*

The Catholic Truth Society is issuing a series of monographs on Old Masters, which are of almost waistcoat-pocket size, and of a delightfully simple *format.* "Sandro Botticelli" and "Fra Angelico" are the volumes to hand.—*Academy.*

These little volumes are models of what such well-instructed and instructive popular works should be. . . . Miss Streeter gives of Sandro an estimate drawn up with every possible care of thought, and with true feeling and delicacy of interpretation. She knows her subject well, describes examples artistically and graphically, and reads them with an elaboration of human and artistic sympathy. . . . Historically her work is equally good. No better summary of Sandro's life could be placed by the side of her warm and spirited appreciation of his genius, and her philosophic appraising of his place in the order of the religious life of the race. Mrs Crawford is to the full as successful in her study of that master whose name has become the sign and symbol of the Christian artist. . . . Mrs Jameson made a great name by a work of much research indeed, but containing in all its volumes less thought than one chapter of either of these two handbooks contains. It would need more than a year's production of bad novels to outweigh—in our estimate of the merits of the age—the fact that two such studies have now been made by women; and, let us add, have been issued from a Catholic publisher's.—*Weekly Register.*

The Catholic Truth Society is to be congratulated on the enterprise that has extended its activity to the field of religious art. Painting is to some extent a product of the Catholic Church. Put to its earliest and highest use it served to illustrate and enforce her doctrines and beliefs, and has thus in its own way contributed to the "dissemination of Catholic Truth." A series of Lives of Catholic Artists could hardly begin more aptly than with a Life of "Fra Angelico," "the greatest of Christian painters." . . . With discriminative insight, free from all exaggerated enthusiasm or any too subtle analysis, which here would be misplaced, Mrs Crawford has sketched in broad picturesque outlines a very true and convincing impression of the general tenour of the Frate's work, justly tracing the whole of the artist's inspiration to the sanctity of the friar, to the simplicity, unity and force of his spiritual life. We hope that this sympathetic appreciation may be the first of a very long series of which we trust that every volume will be as ably executed as the inaugural Life of "Fra Angelico." . . . For those who are in a position to study Botticelli in Florence at their leisure, Walter Pater's masterly essay will probably provide all the interpretation that they need; but for less fortunately placed individuals we can imagine no better introduction to this most enchanting of artists than Miss Streeter's little volume.—*Month.*

congregation rose, while the body was slowly borne down the church, the quartette singing with pathetic sweetness *Il Paradiso* [sic] to a plain Gregorian chant.

Oddly enough, the "Church Times" has lately called attention to the careful way in which Catholic functions are reported in the press!

WE learn from the *Stonyhurst Magazine* that Mr C. T. Gatty has found at Stonyhurst a MS. music book by J. F. Wade, dated 1751, which contains among other things the *Adeste Fideles*. This is the oldest copy Mr Gatty has seen, and is nine years earlier than the similar book at St Edmund's containing it, to which reference was made in CATHOLIC BOOK NOTES for October last (p. 313). We should be glad to know whether the *Tantum Ergo* generally attributed to Webbe (reproduced on p. 315) is to be found in the Stonyhurst book; if so, it would show conclusively that Webbe, who was born in 1744, was not its author.

THE list of church music examined by the Cincinnati Diocesan Commission continues to be published in small instalments in "The Teacher and Organist." Of Schubert's Mass in G, two "revised" editions are accepted; that in A flat is rejected, "the entire Mass defective in text."

AN advertisement of services held at St Mary's, East Parade, Manchester, on September 9, concludes thus:

"The Choir will be accompanied, Morning and Evening, by Orchestral Band and Organ, at which will preside

CHEVALIER WIEGAND."

Art Notes

PICTURES FOR SCHOOLS

WE have received the second of Mr Stead's *Masterpiece Portfolios*, which contains reproductions of six pictures by Murillo, illustrating the parable of the Prodigal Son, and a good collotype of our Lady and Child from the Madonna di San Sisto. These afford an excellent return for the shilling charged for them. They are, however, so far as our experience goes, very difficult to obtain. Booksellers do not keep them, and those who want them had better send 1s. 4d. to the "Review of Reviews" office, Mowbray House, Norfolk Street, W.C., when the Portfolio will be forwarded by post.

In his "Review" for July Mr Stead has some remarks on his pictures which throw a curious light on the Protestant attitude towards religious art. We do not know how far the more or less orthodox Protestants will appreciate Mr Stead's concession to their "prejudices"; but having in mind the recent rejection of the Sistine Madonna by the Manchester School Board, it seems not unlikely that he states the case accurately when he says:

As a concession to Protestant prejudices I have made no attempt to embody in my series of pictures the leading events in the Evangelical story. From one point of view the Sunday School Portfolio should have contained pictures of the Annunciation, the Nativity, the Baptism, the Transfiguration, the Lord's Supper, the Crucifixion and the Ascension. But the best artists who have treated these subjects are not Protestants, and these themes form the common stock-in-trade, so to speak, of the decoration of every papistical conventicle.

Mr Stead does not, we think, mean to be offensive, though it is difficult to condone his phraseology. But it should not be overlooked that, in order to humour Protestant prejudice, "the central episodes of the Life of Christ are excluded" from a series of pictures intended for use in schools; while it is suggested that any

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one buying the Portfolio might "keep the Madonna for himself," as its "appearance on the walls of the schoolroom" might be objected to.

There can of course be no reason why the pictures of the Prodigal Son should not appear on the walls of our schools, but we should be sorry to see them substituted for the representations of the fundamental truths of Christianity which have afforded inspiration for the greatest works of Christian artists. We have already referred to the admirable selection of such pictures which has been issued this year by the Catholic Art Society, and we hope that all who have half-a-guinea to spare will forward it to the Hon. Secretary, Kingsclear, Camberley, Surrey, and thus provide suitable adornment for the walls of our schools.

It may be noted here that the Art for Schools Association—which, by the way, has never been trammelled by fear of the Puritan conscience, and includes among its publications many Christian pictures—has issued its series for 1900. The large picture is a reproduction in photogravure of "The Triumph of David," from the picture by Pesellino in the possession of Lord Wantage. It is a charming work, but we doubt its suitability for schools, and the lettering at the foot is out of proportion to the size of the picture. Two portraits of Napoleon and a charming coloured lithograph (13½ by 28½ inches) of "Monkeys and Plum-tree," from a Japanese drawing, make up the set; the last-named is in every way admirable, and well worth the 3s. (to subscribers 2s.) asked for it.

THE authorities at Stonyhurst have sold the "Madonna and Child," by Carlo Crivelli, to which we lately referred, for £4,000. This sum will be set aside for a scholarship fund, and the loss of the picture will not be felt otherwise than on sentimental grounds. It was too mannered and, we might say, archaic to be properly appreciated there, and was not in a satisfactory condition despite a most excellent restoration. £5 was the price paid for it by the donor to the college.

WE learn from reports in the press that the clergy in charge of St Patrick's, Wapping, have, by a lucky discovery, found themselves the possessors of a fine Rubens. If the statement is correct, it seems strange that the picture should ever have been lost. It is to be hoped that they will follow the lead of Stonyhurst and have the picture restored—but only by an expert—if, indeed, it needs restoration at all; and that if they contemplate selling the picture, they will not accept the first good offer that is made. The first "bid" for the Crivelli was £500.

THE Dürer Society's third Portfolio is just due. If it is anything like the former ones it should appeal strongly to Catholics, for its predecessors have proved a sound investment both artistically and commercially. The subscription entitling to a Portfolio is only one guinea yearly. The Hon. Treasurer's address is 9 Henrietta Street, Covent Garden, W.C.

WE have more than once called attention to the beautiful little coloured reproductions of famous pictures which are issued by Herr Julius Schmidt, of Florence, and we are glad to note that these are now on sale by the Art and Book Company, who will send a list to those who apply.

JUST as we are going to press, we receive from Messrs Bell a handsome volume on "Fra Angelico," by Langton Douglas and an "illustrated record" of the life and work of Frederic, Lord Leighton, by Ernest Rhys. These, with Dr Williamson's volume on "Perugino," we hope to notice next month. We note that Dr Williamson is preparing for the same publishers a monograph on the work of G. J. Pinwell.

THE National Gallery has lately acquired a picture of the Virgin and

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At Net Prices. *(Continued from page 280)*

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WORDING—Bench Rents now due. Offerings for Flowers and Candles. Flowers and Candles for the month of May. The Church. The Poor. Peter's Pence. The Society of St Vincent de Paul. The Altar Society. The Schools. The Souls in Purgatory. The Mission. Candles for the Exposition. The Crib (*with woodcut, 9d.*) The Sepulchre (*with woodcut, 9d.*) *Cards with special wording printed to order.*

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Child with the infant St John by Fra Bartolommeo.

THE second Portfolio of reproductions of illuminated MSS. in the British Museum has just been issued; but though the set is varied and very good, it does not equal the first series. The Portfolio may be obtained through Messrs Kegan Paul.

THOSE interested in the new Cathedral at Westminster are anxiously awaiting information as to who is to be commissioned for the designs for the mosaics, etc. We trust the work will not be given to a Continental artist; not because we have an insular bias, but because no foreign artist can rightly gauge our feelings as expressed in art, our ideals, or even the effects and conditions of our atmosphere. Should the designs be poor or of an un-English character, the matter will be serious, for the general effect of the interior of the Cathedral must largely depend upon the mosaics.

The Antidote.

ATTENTION has been drawn in the "Tablet" and elsewhere to certain clerical advertisements, especially those connected with the "miraculous brief" of St Anthony, which, to the scandal of many, have for some time been appearing in English and Irish Catholic newspapers. We are glad to learn from the "Tablet" what that paper styles "the welcome news that the Holy See has definitely refused to sanction" the class of advertisement in question, and that the answer to the appeal to Rome is "wholly unfavourable to the grovelling ecclesiastical advertisements which have caused so much pain and shame."

We see with regret, but not, alas! with surprise, that Mrs Arbuthnot, in her "Protestant Woman" strongly commends four tracts by Mr S. J. Abbott, who "deals consecutively with convents, their wealth, their crimes, their schools and their cruelty." A copy of the C.T.S. penny pamphlet entitled "Mr S. J. Abbott and the Convent Enquiry Society," in which that person's claims to credence are investigated and some of his lies exposed, was sent some time since to Mrs Arbuthnot, but without effect. We use the word "lies" deliberately; for the "Catholic Herald," whose investigation of Abbott's statements is epitomized in the pamphlet named, sums up the whole by saying:

> Mr Abbott was absolutely unable to substantiate a single one of the allegations, or to furnish a solitary specific instance in support of them; whenever he attempted to furnish proof, he failed miserably and completely.

It may be added that he has not attempted to answer the pamphlet. Yet a man of whom this can be said is supported by a woman like Mrs Arbuthnot who occupies a position of some influence; while the "English Churchman" recommends his tracts "for general circulation among electors"! We would suggest a wide circulation of the C.T.S. pamphlets as an antidote to Protestant calumnies.

JUDGING from the reviews, Miss Marie Corelli's new novel amply justifies the anticipations that were formed of it. She, however, does not wish it to be regarded as "an attack on the Roman Catholic Church," as one review was headed; on the contrary, her view is that "all churches alike" have gone wrong, and, we presume, that she was born to put them right. A reviewer in the "Outlook," however, describes her book as "the vulgar No-Popery tract, which

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seemed to be dead, come to life again in cloth, bound and gilt, as a six-shilling novel." Meanwhile, Mr Hall Caine has informed a visitor that the general impression left on his mind by his long visits to Rome is that "nothing could exceed the devotion of its worship, and, speaking broadly, the sincerity and the purity, and often the nobility of its priesthood." Who shall decide between two authorities of such eminence?

MR W. J. Stillman, well known by his anti-Catholic contributions to various magazines, writes to the "Academy":

I am just now informed by a person who himself seems directly informed, that the "Light of the World" of Mr Holman Hunt has been destroyed as heretical by a Roman Catholic lady who was its possessor. My information is that the destruction was decided on under the persuasion of the lady's confessor. Cannot some reader, if not yourself, confirm or, better, contradict the report?

To this the "Academy" adds: "We cannot believe it; but neither can we contradict it." It is matter of common knowledge that the picture is in the possession of Keble College, Oxford: nevertheless Mr Stillman's ridiculous *canard* is copied into the "Daily Graphic," and will doubtless find a place in all the Protestant papers.

The "Morning Leader" of August 31 contains the following:

George Carroll, 27, charged at Marlborough Street with conducting a Hyde Park meeting otherwise than in a decent and orderly manner, was said by the police to have used the following phrases: "If you have anything to do with priests you will go to hell," and "that damnable, accursed holy water." Mr Plowden said: "I think you probably owe it to the judgment and forbearance of the police that you escaped last night with a whole skin, and certainly if the people you were addressing and those you were insulting by the offensive caricaturing of the Catholic faith, had lost patience with you, and laid hands on you and taken you to a pump, or otherwise assaulted you, I do not think anyone would be found to pity you. You must pay 40s., or go to prison for 14 days."

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

*Buchanan, Robert. Father Anthony; pp. 126, 8vo, wrapper. 6d. John Long.

*Courtesy. Illustrated, pp. 214, 8vo. 1s. 6d. Macmillan.

*Carroll, John. Freehand Drawing of Ornament. Illustrated, pp. 28, 4to, wrapper. 1s. 6d. Burns and Oates.

*Devos, Julius E. The Three Ages of Progress; pp. xvi, 352, xxxvi, 8vo, cloth. Wiltzius, Milwaukee.

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*Gannon, J. P. A Review of Irish History in Relation to the Social Development of Ireland; pp. 282, 8vo, cloth. 5s. Unwin.
Gerard, Dorothea. The Conquest of London; pp. 380, crown 8vo, cloth, 6s. Methuen.
†Houck, Frederick A. The Life of St Gerlach. Illustrated, pp. x, 97, crown 8vo, cloth. 2s. Burns and Oates.
*Little Treasury of Leaflets. Vol. IV. 1s. and upwards. Eaton, Dublin.
*Meditations for the Month of September; pp. 165, crown 16mo, cloth flush. 6d. St Mary's Priory, Stamford Hill.
†Rhys, Ernest. Frederic Lord Leighton; his Life and Work; pp. xiii, 144, 8vo, cloth. 7s. 6d. net. Bell and Sons.
Sergeant, Adelaide. Dannay's Tower: a Novel; pp. 318, crown 8vo, cloth. 6s. F. V. White.
*Vere, Rev. Langton G. Father Cuthbert's Curiosity Case. Third series; pp. 156, crown 8vo, fancy cloth. 1s. Catholic Truth Society.
†Williamson, Dr G. E. Pietro Vannucci, called Perugino. Illustrated. "Great Masters" series; pp. 176, crown 8vo, cloth, 5s. net. Bell and Sons.

MINOR PUBLICATIONS.

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*Nano Nagle; pp. 24, crown 8vo, wrapper. 1d. Catholic Truth Society.
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CATHOLIC BOOK NOTES

No. 40. OCTOBER 15, 1900. Vol. IV.

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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

Two Art Books.*

MESSRS Bell are beginning the publishing season with a wealth of the art publications for which their firm has become the recognized centre. We hear of an important monograph on Botticelli, by Count Plunkett; and we have on our table four delightful volumes, two of them—on Perugino and Sodoma—new instalments of the "Great Masters" series, and two others independent of it. We propose to say a few words about the latter, leaving the former for our next issue.

The artists to whom these handsome books form a monument may be taken as extreme types of the periods in which they lived. In the work of Fra Angelico we have the consummation of religious art; in the painter himself the sublimation of the religious spirit of his time. Whether we regard him, with Mr Douglas, as a saint who was primarily an artist, or whether we consider his art as subordinated to his religion, we shall agree that he combined in himself the qualities of both; and Mr Douglas has done ample justice to each aspect of his character. With something like sufficient space at his command, and with a free hand in illustrations, Mr Douglas has produced a book which must take rank as the first satisfactory presentment in English of Angelico's work. He dwells lovingly on the growth of the friar's art in breadth and power; he shows how "out of his sweetness there came forth strength"; and he dwells lovingly on "the almost unique spectacle of a man who, living to a considerable age, yet grew in force and vigour as the years went on, and whose latest work is also his strongest and best.'

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He deals severely with "some of the artist helots of modern commercialism who decorate our churches," who "have taken Fra Angelico's motives and have watered them down, and injured them to suit the public taste"; and indeed there is scattered throughout the book a wholesome vigour of language. We note with interest that Mr Douglas regards the frescoes of the chapel of Nicholas V in the Vatican as the artist's "crowning achievement," and the "S. Lorenzo giving alms" as "the most remarkable of the whole series—in fact, it is the greatest of all Fra Angelico's works, the fitting climax of his whole career; in it he sums up all his teaching both as an artist and as a saint." An excellent photogravure of this stands as frontispiece to the book. Many may like to know that copies of this and of others of the series may be had through the Catholic Art Society at the low cost of 4d. each.

Mr Douglas's book deserves a fuller notice than the limits of these columns allow; we can at most call attention to its many claims, especially upon us who are of the Church which, in the friar of Fiesole, raised so high the standard of religious art. Would that some generous benefactor would present a copy to each of our schools and colleges, and above all to our seminaries! Will the time ever come when folk will understand that by spreading abroad a knowledge of the work of the period when the Church was the mother of art, they are doing more for the education of taste and thus ultimately for the adornment of our churches than by spending large sums upon pinnacled and crocketed altars (often out of all proportion to the buildings in which they are placed), insipid stained glass, tawdry banners, vulgar vestments, and the whole paraphernalia of modern church decoration?

From Angelico to Leighton! From the cloister to the world, from the spirit to the flesh, from the soul to the body—such is the descent from the humble friar whose work was confined to his convent and to churches, to the magnifico, the modern man, whose "list of dignities and honours" fills twenty lines of small print. Of his skill as a draughtsman it would be presumptuous to speak; his grace of design and of composition and his often charming colouring are known to us all. And yet we may be allowed to wonder whether the ages as they pass will hold the late President of the Royal Academy, with his social rank and cultured eloquence, in the honour which five centuries have only intensified for the friar of Fiesole.

Mr Ernest Rhys has done his work well, and Messrs Bell are to be thanked for bringing an expressive and beautiful book within the reach of moderate purses. There are many charming things in the volume—e.g., the pencil studies of a lemon tree and a byzantine well-head, admirably reproduced; the examples of Leighton's wood engravings; and the very interesting reproductions of his earlier pictures. It is a handsome volume and a useful record; and it is not the author's fault that its interest is below that attaching to Mr Douglas's book.

Notes on New Books.

WE have received a copy of the sixteenth edition of *The Roman Hymnal*, compiled and arranged by the Rev. J. B. Young, S.J., Choir-master of St Francis Xavier's Church, New York. It is also a prayer-book, and we notice that the

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"promise" regarding the "nine first Fridays," which has been discussed lately, is not included among those "made to Blessed Margaret Mary." The musical portion of the book consists of three parts: those devoted to masses and vespers are issued by the publishers in various forms, and need not be noticed here, save to commend the clearness of the type both of the words and the music (Ratisbon chant) which accompanies them. The "English and Latin Hymns," which form the first part, occupy more than 200 pages, each hymn being accompanied by one or more melodies, printed over the words. They are grouped under various headings, and include a series in the sequence of the liturgical year: this we should like to see extended and made more prominent. There are many hymns in the collection which seem to us strained in sentiment and feeble in expression, and thus unworthy of inclusion; and the melodies, although not so bad as those which are familiar to us over here through the "Crown" or the "Notre Dame" collections, are often trivial and frivolous. Except for the presence of some Latin hymns and other compositions, we see nothing in the hymnal portion of this book which is a substantial improvement upon those in common use. The alteration of the beautiful hymn, "Jesus, my Lord," by the substitution of two verses for those which Faber wrote demands a protest; it is almost as impudent as Dr Bickersteth's addition to "Lead, kindly Light." We call the publisher's attention to the fact that several pages of our copy are imperfect. The cover is hideous.

MESSRS Washbourne send us an extremely handy and well got-up *Pilgrim's Guide to Rome*, which Mr C. J. Munich has translated and adapted from the French of the Abbé Laumonier. With rounded corners, thin paper, clear print and a useful map, it is the very thing for the ordinary visitor to Rome as well as for the pilgrim, containing the information which he needs in order to an intelligent appreciation of the objects of interest which the Eternal City presents in overwhelming variety. Those who have ample time at their disposal will no doubt use the "Handbook of Christian Rome," noticed more than once in these columns, as an invaluable companion; but the general public will find in Mr Munich's book most things that they want to know. We are glad to note that the price is reasonable—1s. 6d. net. The printing is very carefully done; we have only noticed one slip—"Perugini" for "Perugino" (p. 162). There is a full and ingenious, but we think not very convenient, index. The only suggestion we would make for the improvement of any future edition would be the omission of the accounts of "former pilgrimages," which are couched in newspaper English—one of them contains the statement that the Holy Father "chanted" the Apostolic Benediction "in perfect harmony." The translation of M. Harmel's preface to the original work should also be revised or omitted: "This little book can take the place of the most voluminous" is hardly an English sentence.

THE Rev. F. A. Houck has not chosen a well-known subject in his *Life of St Gerlach* (Burns and Oates), and his book may claim to have introduced the warrior-hermit to the English public. Unfortunately the author's style does not arrest the attention; the somewhat meagre details of the biography are eked out by padding; and a certain confusion in the arrangement of dates further adds to the difficulty of read-

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ing the book. On pp. 8, 9, for example, we have the dates 1002-24, 1381, 1540, 1662, 968, "the close of the twelfth century," and 1561, in the order quoted; moreover, it is said that "at the time of Gerlach's birth, King Henry I (1002-24) occupied the throne of Germany"—here there must be some error, as the saint died in 1171, or thereabouts. The illustrations, too, are unfortunate; they seem to be taken from out-of-focus photographs of not remarkable pictures, and the effect is sometimes—e.g., in that facing p. 48—almost grotesque. The published price of 2s. for a cloth-bound book of 100 pages (plus 16 of catalogue) seems excessive.

MESSRS Kegan Paul are issuing a pretty series of books under the title of "The Westminster Biographies," of which they have sent us the first—*Robert Browning*, by Mr Arthur Waugh. As the author says in his preface, "It is a miniature, not a panel portrait;" but Browning's life can hardly be considered as an eventful one, and Mr Waugh has not been embarrassed with that wealth of material or of incident which might make compression difficult. He has however produced an interesting and well-written monograph, which is adorned with a photogravure portrait, and has a useful "chronology" and a brief bibliography. This little book is in its tasteful "get-up" one of the many compliments paid to the *format* introduced by Messrs Dent; but it must be admitted that the "Temple Classics" still hold their own, at any rate in cheapness.

IN his three lectures on the *Symbolism of Early Christianity* Bishop Chatard of Indianapolis has condensed the valuable information about the Catacombs and their teaching which he gathered during the many years that he resided in Rome as Rector of the American College. In the first he gives a brief account of the Catacombs themselves, and the early monuments contained in them, and in the documents of early Roman Christianity that have come down to us. In the second he describes and draws out the meaning of the Symbols of the Fish; the Cross; the history of Jonah; the symbolical relation of Moses and Peter; the symbol of Bread; and other figures represented in the paintings and sculptures of the first four centuries. These are illustrated from nine well-selected photographs, among which we may especially note an excellent reproduction of that most interesting portrait medal of SS. Peter and Paul, a work of the second century found by Boldetti in the Catacombs. The third lecture is a visit to the Catacomb of St Callixtus, where are to be seen many of the paintings and inscriptions illustrated in the photographs. The teaching of the second lecture is thus verified and brought home to the reader, who for 25 cents has in less than a hundred pages a compendious guide to the Roman Catacombs. It is published by the Christian Press Association of New York.

THE Bishop of Clifton is a recognized authority on the Christian antiquities of Rome, and his pamphlet on *The Basilica of San Clemente** will be useful to the many who visit the most interesting Church to which it relates, and who will welcome a guide which is at once popular and accurate. The numerous illustrations add to the usefulness of the little work.

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FATHER Sheehan's poems are not likely to attain the popularity of his prose works, but the nicely printed volume which he names *Cithara Mea* * contains many thoughtful and suggestive verses, some of which rise above the level of mediocrity. As in his prose, there are abundant indications of an acquaintance with literature of various styles and moods, there are traces of the influence of modern methods and sentiments, as well as of modern terminology. We fancy that the author's study of Mr Francis Thompson is responsible for much that this volume contains, and for certain affectations, e.g., the

> The flow of amber-colored springs
> That leap where'er my Lady's feet
> Prints [sic] a *columbar paraclete.*

The lines as a rule flow smoothly, but there are exceptions, e.g. :

> I fear these words would mar the tranquil bliss
> That hovers like an angel 'bove th' Orient ;
> I think no sage on highest thought intent
> Could seal his ears unto the strident hiss—

etc. It seems impossible to make the second of these lines fit in with the rest. All the same it is an interesting book, if only from the light which it throws upon the the thoughts and feelings of the author of the most successful Catholic novel of recent times.

IN his introduction to a little pamphlet on the *Morality of Medical Practice* † the Archbishop of Melbourne writes :

> Amongst the great majority of practitioners the tendency of modern times is to bring medical practice into conformity with the moral law, and therefore to the law of God. But unfortunately there are still to be found medical men who are unmindful of their obligations, and who in practice divorce medicine from morality.

His Grace, in these few pages, shows that such methods are not only morally wrong, but also medically unnecessary. The cover states that the pamphlet "should be read by doctors, nurses and mothers"; by many of these it may indeed be read with profit, but the work is not suited, nor intended, for general use.

SOME time ago we noticed the extremely handy series of the works of Dickens and Thackeray which Messrs Nelson and Son are issuing in their "New Century Library." The publishers now send us two more specimens—*David Copperfield* and a volume containing *The Paris and Irish Sketch Books*, with *Cornhill to Cairo*. Whatever advantages may be claimed for other editions, there can be no doubt that this is the one for the traveller. Although occupying eight or nine hundred pages, the adoption of India paper enables the books to be compressed into singularly small compass, and this although the type employed is clear and large. Each volume, neatly bound in cloth, costs 2s. ; in other bindings, 2s. 6d. and 3s.

THE Cambridge University Press has published Savonarola's *Meditations on Psalm LI and part of Psalm XXXI in Latin*, with an English translation by the Master of Corpus. Dr Perowne is so strong a Protestant that it may be well to compare his version of Savonarola's "Meditations on the Miserere" with that edited by Father Bertrand Wilberforce for the C.T.S., which was published as a sixpenny volume early in the year.

THE Gospel of St Matthew which Canon McIntyre has edited for the

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† Linehan, Melbourne. 8vo, pp. 20. Price 3d.

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THE claims of social work upon Catholics are plainly and simply set forward, not without a certain eloquence, in two penny pamphlets—*Rescue Work*, by Lady Edmund Talbot, and *The Help of the Laity*, by the Rev. John Norris, of the Birmingham Oratory—which have just been published by the Catholic Truth Society. Both were read at the Catholic Conference held in June, and each attracted an amount of attention, which, we trust, may lead to practical results. In handy printed form they will, it is hoped, attract the notice and sympathy of a wide circle of readers.

Another of the more important of the papers read at the Conference has also been issued by the C.T.S. as a penny pamphlet—Mr Wilfrid Ward's thoughtful essay on *The Conservative Genius of the Church.*

THE indefatigable Mr Percy Fitzgerald, who has probably written more books and on a greater variety of subjects than any other author, living or dead, has given us, under the title of *Death Jewels*,* a book of meditations on preparation for eternity. It contains many quotations, some of them excellent, and some well-chosen examples and anecdotes; but to our mind its usefulness is marred and its literary value seriously impaired by the colloquial and undignified style affected by the author, alternating as it does with platitudes which are meant to be, but are not, impressive. The book is moreover disfigured by unpardonable misprints, e.g., "authoratively" (p. 31); "Heligabuluses" (p. 48); "Bousset" (p. 53); and it is far from cheap. There is no date on the title-page—an omission which is too frequent in books published by Messrs Burns and Oates.

* 8vo, cloth, pp. 97. Price 2s. 6d. Burns and Oates.

A NEW and revised edition of Mrs Craigie's *Robert Orange* has been issued by Mr Fisher Unwin, the first edition having been sold out. The first sixpenny edition of *The School for Saints* is also exhausted.

WE are sorry that Father Wilfrid Lescher's pretty little book on the Rosary* did not come to hand sooner. But it is not too late even now to recommend it to the devout for use during the Rosary month. It consists of a series of short essays on the tradition, structure, art, expression and education of the Rosary, with one on "Religious Art" and another on "The Star of St Dominic"; the former of these is somewhat disappointing. The book is well-written and suggestive, and the indulgences granted to the Rosary Confraternity are given in an appendix.



THE recent publication by the Art and Book Company of Father Wilberforce's translation of the *Institutio Spiritualis* of Blosius has led to some enquiry as to what editions of the writer's works may be readily had in the original Latin. The late Mgr Newsham, at one time President of Ushaw, published through Richardson of Derby a collection of three of the author's treatises—"Canon Vitæ Spiritualis," "Speculum Spirituale" and "Institutio Spiritualis." It is from this editio that Father Wilberforce has prepared his translation. Cardinal Wiseman

* *Rosary Links.* By Wilfrid Lescher, O.P. 16mo, cloth gilt, pp. 112. Price 1s. Washbourne.

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wrote for it a lengthy preface addressed "ad alumnos Collegii Sancti Cuthberti." Richardson's edition has long been out of print, but we are glad to find that five years ago it was reissued by the Pontifical Press at Turin.* This edition, which retains Wiseman's Preface, may be obtained through the Art and Book Company, price 3s. net.

Forthcoming.

THE Catholic Truth Society will issue as a Christmas card the "Adeste Fideles." This will include the verses commonly sung on the continent, of which Mr Robert Bridges has kindly furnished a translation, as well as those in use among ourselves. The card will have a decorative border and other ornaments by Mr Paul Woodroffe.

MR Sands announces *The Holy Year of Jubilee*, an account of the History and Ceremonial of the Roman Jubilee, by Father Thurston, S.J., with illustrations from contemporary engravings and other sources; *The Influence of Catholicism on the Sciences and the Arts*, translated from the Spanish by Mariano Monteiro; *St Antony of Padua*, by Mrs Arthur Bell, with illustrations from Old Masters; *Coram Sanctissimo*, by Mother Mary Loyola, with preface by Father Thurston; and a volume on *India*, which Mr W. S. Lilly contributes to the Imperial Library.

DOM Bede Camm, O.S.B., has written a sketch of the life of Blessed Sebastian Newdigate, who left the court of Henry VIII to become a monk at the London Charterhouse and was martyred at Tyburn in 1535. The Life will be illustrated by views of the martyr's birthplace, which is still in the possession of the Newdigate family, and of the Charterhouse. It will be published by the Art and Book Company.

MRS Meynell has written an introduction to a new edition of *The Confessions of St Augustine*, which Mr Grant Richards will shortly publish.

THE Cambridge University Press announces *Salisbury Processions and Ceremonies*, edited by Christopher Wordsworth, M.A., with woodcuts and plans; and the *Prayerbook of Aldelnald the Bishop*, commonly called the Book of Cerne, edited by Dom A. B. Kuypers, O.S.B. Lord Acton contributes an introductory note to Mr G. P. Gooch's *Handbook to Politics and General Culture*, to be issued from the same Press.

MESSRS Duckworth will shortly add *St Nicholas*, by Jules Roy, and *Joan of Arc*, by the late Professor L. P. de Julleville, to the "Saints" series.

ROSA Mulholland has written two new stories—*Cynthia's Bonnet Shop* and *Giannetta*, a school-girl's story of herself—which Messrs Blackie will publish. Katharine Tynan's *Three Fair Maids* will also issue from the same firm. This and *Cynthia's Bonnet Shop* will be illustrated by G. D. Hammond, R.I.

MESSRS Longman announce a new and cheaper issue of Mr Wilfrid Ward's *Life and Times of Cardinal Wiseman;* Bossuet's *Sermon on the Mount*, translated by F. M. Capes; and *The Last Years of St Paul*, by the Abbé Fouard, translated by G. F. X. Griffith.

THE Art and Book Company is about to bring out a cheap penny edition of the Sunday Evening

* *Manuale Vitæ Spiritualis* continens Ludovici Blosii opera spiritualia selecta. 16mo, pp. 578, sewed.

CATHOLIC TRUTH SOCIETY'S

Books for November

ONE PENNY EACH

Requiescant in Pace. By the late Rev. R. F. Clarke, S.J. Cloth, 4d.

Little Helpers of the Holy Souls. Cloth, 4d.

A Little Book of Indulgenced Prayers. Cloth, 4d.

The Sacred Heart and the Holy Souls. Cloth, 4d.

The Heroic Act. By the Rev. J. Morris, S.J.

A Day's Devotion in aid of the Suffering Souls.

The Gunpowder Plot. By the Rev. J. Gerard, S.J.

Before and after Gunpowder Plot. By E. Healy Thompson.

The Church and the Catacombs. By B. F. C. Costelloe.

The Dogmatic Teaching of the Roman Catacombs. By the Right Rev. Mgr Campbell.

St Edmund of Canterbury. By the Rev. W. Le Grave.

St Edmund King and Martyr.

St Elizabeth of Hungary. By Mrs John Dillon.

St Stanislaus Kostka.

Lives of the Saints for Children. (Illustrated.)

St Martin. By Lady Amabel Kerr.

Prayers to Saints.

No 25, Wayside Tales. The Holy Souls, etc.

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	s	d		s	d
Who is your Patron Saint?	1	0	Purgatory	2	0
Why do Catholics Pray to the Saints?	1	0	Why should we remember the Fifth of November?	2	0
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DESCRIPTIVE LECTURES for use with Magic Lantern
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Slides and Terms for their use may be obtained from the C.T.S. Depôt.
Cheap Coloured Pictures (Prayer Book size), 2s. 6d. *per* 100.

A complete list of the publications of the Catholic Truth Society can be obtained on application (enclosing stamp) to the Manager.

CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

Devotions, as selected by Bishop Challoner. It is to be edited by the Very Rev. Dom Alphonsus Morrall, who has already edited and explained by Introductory Prefaces several very handy booklets on different portions of the liturgy, which have met with approval. The psalms are to be "pointed" so as to be easily sung. Nearly every priest who has had charge of a small congregation either in country parishes or in moderately sized towns, has found a difficulty in providing a suitable, cheerful and devotional service, and one that would allow the pastor and the people to enter into the spirit of the Church, according to the seasons of the ecclesiastical year, and the mysteries and events of our Blessed Lord's life, which the Church sets before her children as the year passes by.

THE Very Rev. Canon Croft, of Lincoln, is preparing a history of the English College at Lisbon, which will probably be published early in 1901.

THE many readers of Lady Herbert's "Wayside Tales" will be glad to know that a sixth series of these popular stories is in preparation for publication by the Catholic Truth Society; it may perhaps be issued in time for Christmas.

MR Nimmo announces a new and revised edition of Mr J. E. Harting's *Handbook of British Birds*.

MESSRS Longman have in the press *A Practical Guide to Garden Plants*, by Mr John Weathers, late Assistant Secretary of the Royal Agricultural Society.

YET another hymn-book! The Rev. William Buckley, of St Bede's, Carlisle, is preparing one which at any rate will have one good feature —"it has nothing new nor original about it." But seeing that it will be sold (at 3d. per copy) "unbound in sheets," and that "each hymn will be printed on a separate page," we can hardly accept his disclaimer of novelty. Judging from the list of contents, we fear Father Buckley has not avoided the disposition so common in our hymn-books. But we must wait until the work is out before we criticize; meanwhile those who want to know more about it should write to Father Buckley. A melody is given for each hymn.

THE long announced biography of Mr Coventry Patmore is at last definitely promised by Messrs Bell. It has been written by Mr Basil Champneys — the eminent architect, who was one of Mr Patmore's most intimate friends—with the assistance of Mrs Patmore. It contains personal reminiscences contributed by Dr R. Garnett, Mr Champneys, Mr Sidney Colvin and others, and will contain numerous letters to and from Tennyson, Carlyle, Ruskin, Aubrey de Vere and numerous other eminent contemporaries. The two volumes will contain numerous illustrations in photogravure and collotype, including portraits of the poet, a portrait of his first wife after Sir J. E. Millais, a sketch by J. S. Sargent, R.A., a medallion by Woolner, and photographs and drawings of places mentioned.

THE Art and Book Company is about to reprint in red and black the prayers for the "Præparatio ad Missam" and "Gratiarum Actio" from the Missal. These will be issued mounted on a card for hanging in the sacristy.

MEDITATION BOOKS

By the late Rev. Richard F. Clarke, S.J.

The Ministry of Jesus. Meditations for Six Months on the Public Life of our Lord. Cloth, gilt lettered, price 1s. ; or in separate parts, price 1d. each.

The Life of Jesus. Meditations from Advent to Pentecost. Cloth, gilt lettered, 1s.

The Life and Ministry of Jesus. Short Meditations for Twelve Months. Cloth, gilt lettered, 2s. 6d.

Price **One Penny** each in wrapper ; in cloth, gilt lettered, 4d.

Meditations for Advent. Eighteenth Thousand.

The Great Truths. Short Meditations for December. Twenty-eighth Thousand.

The Holy Infancy. Meditations from Christmas to the Feast of Our Lady's Espousals. Twenty-ninth Thousand.

The Hidden Life. Meditations from the Feast of Our Lady's Espousals to Shrove Tuesday. Nineteenth Thousand.

The Sacred Passion. Short Meditations for Lent. Seventy-eighth Thousand.

A Little Book for Holy Week. Meditations and Readings from Palm Sunday to Easter.

St Joseph. Short Meditations for the Month of March. Thirty-seventh Thousand.

Resurrexit. Meditations from Easter to the Ascension. Twenty-seventh Thousand.

Maria Magnificata. Meditations for a Month on Our Lady's Life. Fifty-third Thousand.

Veni Sancte Spiritus. Meditations for Whitsuntide. Twentieth Thousand.

The Sacred Heart. Short Meditations for June. Seventy-fifth Thousand.

The Precious Blood. Short Meditations for July. Twenty-seventh Thousand.

The Holy Angels. Short Meditations for the Month of October. Thirtieth Thousand.

Requiescant in Pace. Meditations on the Holy Souls. Forty-seventh Thousand.

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Faith and Hope. Meditations for a Month. Eleventh Thousand.

Charity. Meditations for a Month. Fourteenth Thousand.

Patience. Meditations for a Month. Seventeenth Thousand.

Prayer. Meditations for a Month. Fourth Thousand.

The Weekly Communicant. In two parts. 1d. each ; together, 2d. ; cloth, 6d. Sixth Thousand.

Our Father. Meditations for a Month on the Lord's Prayer. Fifth Thousand.

Hail Mary. Meditations for a Month on the Angelical Salutation. Eighth Thousand.

BY THE SAME AUTHOR.

The Existence of God. A Dialogue. New Edition. Wrapper, 6d.

The Pope and the Bible. Wrapper, 6d.

Canon Gore on the Doctrine of Transubstantiation. Wrapper, 4d.

CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

In Memoriam.

LAST month we briefly chronicled the serious loss which the Catholic Truth Society has sustained by the loss of Father Richard Clarke, S.J., and Father Reeks; to these we now have to add a third name, no less respected among Catholics—that of Mr W. H. Lyall. All of these have been for many years warm friends of the Society—two of them (Father Reeks and Mr Lyall) were among the original members, and Father Clarke joined our ranks almost as soon as we were definitely established.

To Father Clarke we are indebted in a greater variety of ways than to either of the others, for he not only served for many years on the committee, but also enriched our publications by his well-known books of Meditation for the various months and seasons. These have achieved unexampled success; they have enabled thousands to meditate who never did so before, and some have been translated into Italian, French, German and Dutch. A glance at the list of publications shows many other pamphlets from Father Clarke's pen; but these in no way exhaust the literary help which he rendered to the Society. He was always ready to advise as to the value and suitableness of MSS. offered for publication; he had many opportunities of calling attention to the work of the Society when giving retreats and missions, and these he always turned to account.

When Father Clarke left London for other spheres of work, he retained his practical interest in the Society, and continued his books and meditations; a series on the history of Tobit is still unpublished, and he had been for some time at work on a little book on the life of our Lord, in commemoration of the Holy Year. A larger series—that on "The Life and Ministry"—in which a suitable reading is provided for each day of the year has long been popular as a gift book. Father Clarke's Meditations had a considerable sale among Anglicans, especially in Anglican convents: the "Church Review" referred to them as "the little books which are so largely used amongst us, and have helped so many in their spiritual life."

When the Jesuit house which became known as "Clarke's Hall" was established at Oxford in 1896, Father Clarke was appointed its head, and remained so until his death, which took place at York on September 10, at the conclusion of a retreat which he had given to the nuns of St Mary's Convent. Ever since his reception into the Church in 1869, Father Clarke had been one of her most zealous and devoted servants. A fitting tribute to his devotedness and an interesting sketch of his Catholic life, from the pen of his brother in religion, Father Joseph Rickaby, will be found in the "Month" for October.

The Rev. J. W. Reeks was always a zealous supporter of the Society. For many years he was a member of the committee, at the meetings of which he was a regular attendant; and when Canon McGrath left London in 1878, Father Reeks succeeded him as chairman, and retained the post till his death. His distinguishing characteristic at our meetings was shrewd practical common-sense: he was also an enthusiastic distributer of C.T.S. publications, both in his schools and elsewhere. Father Reeks's only contribution to our publications was the little life of St George, of which some 25,000 have been printed; his name is best known in connexion with the "St George's Hymn Book," which is among the best of Catholic collections; to this he contributed two

Meditations on Christian Dogma

By the Right Rev. JAMES BELLORD, D.D., Bishop of Milevis, Vicar Apostolic of Gibraltar. Two Vols, crown 8vo, cloth, 7s. 6d. CATHOLIC TRUTH SOCIETY, 69 Southwark Bridge Road, London.

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21 The Penalty of Mortal Sin
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Specimen Meditation

TREATISE IV. THE CREATION AND MAN

MEDITATION 12. THE IMMORTALITY OF MAN

I. "God created man incorruptible" (Wisd. ii, 23). It is a great wonder and a great privilege that one of the creatures of this material transient universe should be raised to immortality. This is the crown of the highest creature. Nothing more could be given than immortality of supernatural life with God. As man is raised to this, he is evidently the last term of creation; nothing higher remains to be evolved. The soul is bestowed directly by God on man; He "breathed into his face the breath of life, and man became a living soul" (Gen. ii, 7). This alone can account for the rational soul; for everything must have an adequate cause; life can proceed only from life, as science tells us; so intelligence can proceed only from intelligence. Matter can no more generate

or three hymns, one of which, that to St George, has become deservedly popular. His death took place suddenly on September 11.

Mr Lyall was well known as an Anglican clergyman; since he became a Catholic his name has been associated with almost every Catholic undertaking. He was a generous supporter of such bodies as the Society of St Vincent de Paul, of which he was long treasurer; and when it was proposed to revive the C.T.S., he at once became a member. He was especially interested in the liturgy of the Church, and in such publications of the Society as dealt with this subject, to the cost of printing which he sometimes made a special contribution. He had for many years been a member of the C.T.S. committee.

We ask the prayers of our readers for these three pioneers and ardent supporters of the work of the Society, and we trust that those who fill their places may prove equally zealous and capable.

C.T.S. Notes.

THE Half-yearly Meeting will be held at Archbishop's House, Westminster, on Monday, November 5, at 4 p.m., His Eminence Cardinal Vaughan, President of the Society, in the chair. The attendance of Members and their friends is invited, especially of those who are likely to take a practical interest in the work of the Society.

THE Catholic Conference next year at Newcastle will probably take place in the second week of September.

THE fact that the profane eyes of the laity are not supposed to see the "monthly publication for the clergy" which is called "Pastoralia," must excuse the supposition which we published last month that "The Catholic Temperance Reader" had not been noticed in its pages. In the September number, however, there is a long article with a curious title, which mainly consists of extracts from the "Reader," and recognizes with painful candour the marvellous apathy which prevents Catholics from facing, in any adequate measure, the problems presented by the drink traffic and its results. Of the "Reader" it is said:

> It is simply, clearly written, treats in an interesting manner, though with as little technicality as possible, the physiological and pathological aspects of the results of the use of intoxicating drink, and above all shows us its influence in the moral and social conditions of Catholic life. But will it be taken up and used in our schools, or have the same fate as so many unappreciated efforts in the past?

A CLERICAL correspondent points out a serious slip in Mr Lord's pamphlet *A Chat in the Train*, where (p. 10, line 4 from bottom) it is stated that the Pope is "*inspired* by the Holy Ghost." The word should of course be *assisted*. The pamphlet has been withdrawn from circulation until the passage has been corrected; meanwhile those who possess it are requested to alter the word in their copies.

IN compliance with a suggestion recently made, Canon Arthur Ryan's popular pamphlet on "The Holy Rosary" and his "Gospel Story of the Passion" will shortly be issued in the "Miniature Library" series, as well as in the present octavo size.

THE vacancies on the C.T.S. Committee caused by the deaths of the Rev. J. W. Reeks and Mr W. H. Lyall have been filled by the Rev. H. Thurston, S.J., and Mr Paul Woodroffe. Father Charles Bowden has been appointed Chairman of the Committee in place of Father Reeks.

Bishop Bellord's MEDITATIONS ON CHRISTIAN DOGMA

Specimen Meditation *(Continued)*

mind than the inorganic can generate organic life. As one modification always produces others (by the law of *correlation of parts*), so the special mode of communication of the soul involves the further likeness to God of the soul being separable from this body and immortal. The immortality of man brings the whole being into relation in one great chain. Without this the universe would be a mere by-product, with no sufficient *raison d'être*, ending in nothing as it began in nothing. The obvious gap in the series of existence, the obvious need of an immortal class of creatures, proves that such a class must exist. Thank God for raising you to such dignity.

II. Man's aptitude for immortality and craving for it prove that he possesses it; for it is a law of biology that no healthy appetite exists without there being provision for its satisfaction. Nothing less than immortality can satisfy the demands of human nature. None are fully satisfied with this life; all are disappointed; none have had their fill, few have had their fair share. Our capacities are beyond all that has been given to them here. If this life were all, our desires, as analogy shows, would be amply satisfied with what it contains. So it is with the animals; they aspire to no more, they are fit for no more than this world contains, and they get no more. But man! However much he has, he always works for more; for more of knowledge, of truth, of love, of friendship, of justice, of goodness, of enjoyment, of activity; and among the more highly developed of mankind there is the craving for the Infinite God Himself. Without immortality to complete us, the most successful life on earth would be no more than a miserable failure, a mocking cruelty, an invaluable enigma. The Christian hope alone explains all things and satisfies the reason.

III. In nature, though all decays, no single atom or energy ever perishes; they are conserved, transmuted and transmitted for millions of years without loss. Man dies: i.e., his body ceases to act, and is separated into its components, which enter into new combinations. But there is in him a force, a source of force, even a creative force, higher in kind than all the cosmic forces. An energy so noble must be more than the sun's rays which fell upon this earth millions of years ago, and which remain locked up in the coal-beds till brought forth by us to start on a new course of active energy. The soul must endure in a better way than the particles of its subject body, which continue with all their chemical and molecular energies for ever. It cannot be that the noblest element in the universe is the only one to perish at once and utterly. All nature returns to God in man. The forces of this earth are concentrated on the support and development of man—sustaining the bodies while the souls work out their destiny. Physical energies subserve intellectual energies, and they in turn are the material of the spiritual energy which rises to its completion in God. The results of all creation will abide in that transmuted form. All here passes but not unprofitably. It will never be as if the world had never been.

Press Opinions

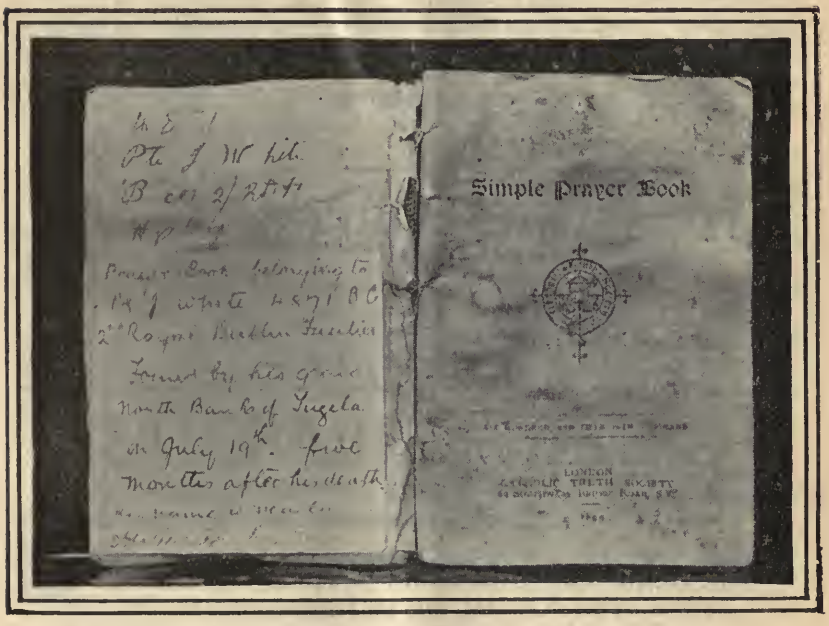
Will take a high place among our ascetical works. . . . A valuable journal of meditation, a compendious and profound course of dogmatic theology.—*H. E. Cardinal Vaughan.*

The result of his zeal and industry is eminently satisfactory, and we have no hesitation in recommending these Meditations to all, but especially to the better educated and more philosophically minded of the clergy and laity. The Meditations are rich and full, and seem heavily charged with deep and pregnant thought.—*The Dublin Review.*

We have here a real addition to our ascetical works. . . . This book will be warmly welcomed and widely used by people of intelligence who are not afraid of a little hard thinking, and who prefer to base their affective devotions on solid theological grounds, rather than on the sentimental and insipid chapsodies of modern pietism.—*The Tablet.*

CATHOLIC TRUTH SOCIETY
69 Southwark Bridge Road, London, S.E.

CATHOLICS who opened "The Sphere" of September 22 must have been surprised to find among the pictures illustrating the progress of the war in South Africa the familiar cover of the "Simple Prayer Book," one of the most popular of the C.T.S. publications. The prayer book represented belonged to Private J. White, of the



2nd Dublin Fusiliers, and was found near his grave on Railway Hill five months after his death. "The book lay behind a small pile of stones, which he had evidently erected for his protection, and was much damaged by rain. It has been sent to the brave man's relations." By the courtesy of the proprietors of "The Sphere" we are enabled to reproduce the illustration.

A CORRESPONDENT suggests that the pretty sixpenny series of C.T.S. publications, of which Abbot Gasquet's *Old English Prayers*, the monographs on *Botticelli* and *Fra Angelico*, the *Little Book for Holy Communion*, and the *Inner Life of St Francis of Assisi* may be taken as types, would form a useful and pleasing substitute for the often meaningless "Christmas cards." The elegant appearance of these little books has rendered them justly popular, and we think the idea will commend itself to many. A full list will be found on p. 318.

Two new magic lantern lectures will be ready shortly—one on St John Baptist de la Salle, with reading by Miss E. Brownrigg; the other on St Thomas of Aquino, with reading by the Rev. A. B. Tickell, O.P.

WE called attention last month to the inconvenience arising from the addressing of communications in-

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These three Standard Catholic Prayer Books are published in variety, as follows :—

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tended for the Secretaries to 18 West Square. An additional reason for avoiding the practice is to be found in the persistent carelessness of the General Post Office, which, although undertaking, on payment of a fee, to transfer letters to 126 Kennington Park Road, frequently leaves them with the tenants of 18 West Square, with whom it rests to return them or not at their own time and discretion. It is feared that many communications have been lost through this breach of contract on the part of the General Post Office.

FREE DISTRIBUTION FUND.

The appeal for this fund has been reprinted in leaflet form, suitable for enclosure in letters, and will, we hope, be so employed by many of our Members. Copies may be obtained from the Manager. We have received for the Fund £10 from R. J. Grewing, Esq., 4th Divisional Troops' Supply Column, Transvaal; and £1 from R. Wedgewood, Esq., Slindon, Arundel.

Ceremonial for the Laity.

A FEW months ago the late Mr W. H. Lyall, while visiting a well-known abbey in the North, was greatly edified by the devotional attitude of the congregation. This he found was greatly assisted by the observance of certain rules—laid down indeed by ecclesiastical authority, but seldom observed—and these he wished to be printed for distribution, in the belief that they would be found useful.

In most churches the practice is governed by a vague tradition, varying in different places, and further modified by the piety, infirmity or indolence of individual members of the congregation. So much help to devotion may be given by the reverent, orderly bearing of a congregation, that it might be well if the clergy in charge of our missions would give their flocks definite instruction on the matter; and for this purpose the distribution of the leaflet cannot fail to be useful. Even if only some of the more obviously fitting customs be restored—such as standing at the Preface and raising the eyes to the Blessed Sacrament at the Elevation—the result will be a great improvement on the practices at present in vogue among us. Copies of the leaflet, which is of small size and can be kept in the prayer-book, will be forwarded in reasonable quantity either by the Catholic Truth Society or the Art and Book Company on receipt of a stamp to cover postage. The leaflet bears the imprimatur of Cardinal Vaughan.

As an illustration of the lines laid down, we quote the directions for High Mass, which are adapted from approved sources:

1. Stand during the *Asperges*.
2. Kneel from the beginning of Mass till the celebrant sits at the *Gloria in excelsis*.
3. Stand during the *Collects*.
(Kneel at Mass for the Dead and at the Ferial Mass on fasting days.)
4. Sit during the *Epistle* and *Gradual*.
5. Stand during the singing of the *Gospel*, and until the celebrant sits at the *Credo*.
6. Sit for the *Offertory*, but stand while the thurifer incenses the congregation.
7. Stand from the beginning of the *Preface* till the *Sanctus* begins.
8. Kneel during the *Canon* until after the Communion of the priest or people.
(It is more in harmony with the ceremonial for all to stand after the *Elevation*, except at Mass for the Dead and at the Ferial Mass on fasting days, when all kneel till *Pax Domini* has been sung).
N.B.—At the *Elevation* of the Host and Chalice all should devoutly raise their eyes towards the Blessed Sacrament, as it is for this purpose the priest is directed to elevate the Sacred Species.
9. Sit from after the *Communion* till the prayer called the *Postcommunion* begins, then stand.
(Kneel at Mass for the Dead and at the Ferial Mass on fasting days.)



No. 2.

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5, 9, 12, 13, 14, 15. Ditto...	2	6



No. 11.

6. **Christ at Emmaus** (San Marco, Florence), Lunette, 3 in. x 6 in....	1	0	
11. **St George,** from the "Last Judgement," blue ground, 3¾ in. diam.	1	0	
16. **Madonna della Pace,** from the "Last Judgement," blue starry ground, 3¾ in. diam.	1	0	
17. Ditto. Full length figure, 3¾ in. x 1½ in.	0	6	
18. **Madonna della Stella** (San Marco, Florence), gothic shape, gold background, 13 in. x 5½ in.	3	0	
Ditto, 7 in. x 3 in.	1	0	
Ditto, 4 in. x 1½ in.	0	6	
19. **Purple Angel with Lily,** from the "Coronation of our Lady" (Uffizi Gallery), 3½ in. diam. ...	1	0	
25. **Green Angel with Mandoline** (Uffizi), 3½ in. diam.	1	0	
26. Nos 2, 3, 4, 7, 8, 10, **Miniature Angels** on a screen, white frame, 10 in. diam.	6	0	
Set of twelve ditto	10	0	



No. 6.

ART AND BOOK COMPANY, 22 Paternoster Row, London.

Church Music.

FOR those choirs who are preparing the Gregorian *Requiem* (and we hope they are many) to be sung on All Souls, we can recommend the handy little edition published in booklet form, at 4d. a copy, by the Art and Book Company. An organ accompaniment will be found in the "Organum Comitans"* of the "Ordinarium Missæ" either of Witt or Hanisch. Messrs Böhm and Son, of Augsburg, have published an arrangement for mixed voices, by Herr Max Filke, of Mendelssohn's motet *Beati mortui*, intended originally for men's voices. It would form an appropriate piece to be sung during November devotions for the faithful departed; it has, however, the drawback of having only German words, but it would be easy to write in the Latin text.

WE hope to say something next month of Mr Edward Elgar's setting of the "Dream of Gerontius," the production of which seems to have been the most important feature of the Birmingham Musical Festival. A selection from one of William Byrd's Masses was given; we see without regret an expression of wonder "why it was performed in a town hall": it must have been as out of place there as many popular Masses are in church, and it is well that the fact should be recognized.

AT Market Harborough, on Sunday, September 30, "the Mass was Kalliwoda's in A. The soprano and contralto solos were rendered by Mrs [W] and Miss [X], whilst Messrs [Y] and [Z] were respectively the tenor and bass soloists." The entrance of Archbishop Scarisbrick "was announced by the famous 'Jubilate' chorus." This we learn from the *Tablet*. In the evening "the 'War March of the Priests' closed the service"! We are told, by the way, that Kalliwoda in A does not specially omit the "Filioque"; he merely suppresses altogether the clause containing it.

THE correspondent who sent us the advertisement of the musical entertainments at which "Chevalier Wiegand" "presided," writes to point out that they took place at Bradford, not at Manchester. No town was named in the printed slip, but as the sender wrote from Manchester we assumed, not unnaturally, that a church in that city was responsible for the advertisement.

FATHER Cortie, S.J., of Stonyhurst, kindly informs us that the "Tantum ergo," commonly attributed to Webbe (see p. 279 of our September number), is in the MS. music book by J. F. Wade, dated 1751. This proves conclusively that Webbe (born in 1744) was not the author of the tune; the question now is, whence did it come? The only differences between the Stonyhurst copy and that at St Edmund's (reproduced on p. 315 of CATHOLIC BOOK NOTES for October 1899) are that the *do* clef is placed on the fourth line of the stave, and not on the third line with a flat following; and a slightly different division of the notes in the syllables of the last line, the earlier of the two versions more closely resembling that at present in common use.

WE understand that the orchestra which performs on Sundays at a West End church well-known for the floridity of its music, is occupied during the week at an equally well-known music hall!

THE priest who, according to the "Catholic Times," as quoted by us on p. 277, lately sang Weber's Mass

* Score and voice parts, 1s.; voice parts, 1d. each.

ENGRAVINGS on Wood, Printed in Colours, Sold by the Art & Book Company (*continued*).



No. 24.

27. **Group of Angels,** from the "Coronation," right group, 10 in. diam. 5 0

Ditto, 5½ in. diam. 1 3

28. Ditto, left group, 10 in. diam. ... 5 0

Ditto, 5½ in. diam. 1 3

35. **Red Angel with Flowers,** from the "Coronation" (Uffizi Gallery), gold ground, 3¾ in. diam. 1 0

37. **Madonna on Throne** (San Marco, Florence), 5½ in. x 1¾ in. ... 0 6

38. **Mater Amabilis** (Uffizi Gallery), gothic shape, 12 in. x 7 in. ... 3 0

Ditto, 3½ in. x 1¾ in.... 0 10

21. **Melozzo da Forli's Angel with Mandoline** (Sacristy of St Peter's), blue on dark blue ground, 8 in. x 7 in. 3 9

22. **Melozzo da Forli's Red Angel with Drum** (Sacristy of St Peter's), 8 in. x 7 in. 3 9

24. **Pinturicchio's Child Jesus and St John,** "Ecce Agnus Dei," 8 in. x 4½ in. ... 1 0

29. **Albani's Child Jesus** (Pitti Gallery), starry bluish-grey ground, 3¾ in. diam. ... 1 0

30. **Filippo Lippi's "Madre dia"** (Uffizi), 4 in. x 3 in. 1 3

31. **Carpaccio's Angel with Mandoline** (Venice), on gold ground, 3 in. x 5 in. ... 1 0

36. **Madonna della Cintola,** by an unknown artist of the 14th century (Fiesole), starry blue ground, 4 in. x 1¾ in... 0 6

39. **Murillo's "Alma Mater"** (Pitti Gallery), 3½ x 1¾ in. 0 6

40. **Raphael's "Madonna della Sedia"** (Pitti Gallery), 10 in. diam. 8 0

41. **Botticelli's "Madonna della Melagrana,"** 10 in. diam. 8 0

42. **Girlandajo's "Virgo Purissima"** (Church of the Holy Innocents), 2 in. diam. ... 1 0

43. **Palma Vecchio's St Barbara** (St Formosa, Venice), gold background 3 0



No. 39.

in G minor, writes to say that the statement is singularly devoid of foundation, for there is no church at Pontlattyn, where the performance is said to have occurred, while at Rhymney, where he is stationed, the Midnight Mass at Christmas is the only sung Mass of the year. He gives us some information regarding the contributor of the notice, which, although throwing an interesting light on the way in which paragraphs are contributed to the press, is hardly suitable for printing in these columns, especially as he has already communicated it to the "Catholic Times."

AN INCIDENT.

Day: *Sunday, Feast VII Dolours.*
Scene: *M——r.*

Lady: Oh, we had the *Stabat Mater* at the Holy Name to-day. How beautiful it was!

Self: Indeed? So had we; yes, it is very beautiful.

Lady: Oh, but we had the *real* Stabat!

Self: Indeed? I don't quite follow you; which is the *real* Stabat?

Lady: Why, Rossini, of course! [with expression as if to say: "How could you be so stupid!"]

TABLEAU.

Art Notes.

MR Stead's third *Masterpiece Portfolio* contains eighteen pictures of animals, after pictures by Landseer, Cooper, Morland, Paul Potter, Rosa Bonheur, Herring and others, including three of Madame Ronner's charming portraits of cats. The selection is for the most part excellent, though we could have spared some of the Landseers; and the reproductions are very well done. We note that one is reproduced in a reddish-brown hue, which we do not think a commendable variation from the blue-black tint in which the rest are executed. It is a cheap shilling'sworth, and well suited for the purpose for which it is primarily intended—the decoration of schools.

MRS E. A. Strong (better known in the world as Miss Sellers has prepared a translation of Franz Wickhoff's *Roman Art*, "some of its Principles and their Application to Early Christian Art," which Mr Heinemann will publish. A volume on *Early Christian Art and Archæology*, by W. Lowrie, D.D., is announced by Messrs Macmillan. Other new art books promised for the present season are: *Rubens*, "his Life, his Work and his Time," by Emile Michel; *Leonardo da Vinci*, from the French of Eugène Müntz; *Antonio Allegri da Correggio*, by Corrado Ricci; and *Rembrandt*, by Emile Michel. All these will be published by Mr Heinemann, and will be richly illustrated. Mr Murray will publish Mrs Ady's *The Painters of Florence*.

THERE seems to be a "boom" in the discovery of old masters. Among the latest finds are a "Holy Family" by Titian, and a "St Jerome" by Bassano, purchased in Venice for £4 and said to be worth many thousands; also a Raphael, said to be his lost "Last Judgement," which is for sale in England. In this are portraits of Leo X, Cardinals Rossi and Giulio de' Medici, Raphael himself, his sister and Michael Angelo. It appears to be a remarkably fine work.

The Antidote.

WE are glad to note that our Protestant friends are at last learning something of the character of those who claim to represent their cause. The secretary of the Protestant Alliance received a letter from "the Rev. A. Smith, D.D.," asking for information about "ex-priest" Ruthven, whose lecture was described as "excellent, fearless and forceful." He replied that he could not say anything about Ruthven, but from what he had seen of his doings he should not feel inclined to recognize him. Then the Alliance sent some one to call on Dr Smith, who found that that gentleman was—Ruthven himself! "Dr Smith's" letter and full particulars will be found in "Truth" for September 20. We are especially pleased to note this

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dawning of intelligence in Protestant officials, for it will be remembered that when Slattery, the worthy forerunner of Ruthven, entered upon his career, he was able to produce a letter of recommendation from the then secretary of the Alliance.

THE Rector of St George's, Southwark, has asked "Truth" to warn the public against an imposter named Blomfield or Bloomfield, who has obtained considerable sums of money by means of appeals for various charitable objects. "His latest dodge has been to pose as a convert from Roman Catholicism anxious to lead others from that faith." A short account of Blomfield will be found in "Truth" for September 27.

MR W. J. Stillman's ridiculous *canard* as to the destruction of Holman Hunt's "Light of the World" by its owner, at the instigation of her confessor (see p. 285 of our last issue), has of course been exposed, but only to give rise to another—that "the authorities of Keble College have come to the conclusion that the picture is heretical, and they have consequently hung it in a badly-lighted position, where few can see it, and give no indication to the casual visitor to Oxford that it is in their possession." We quote this from "The Sphere" of September 22, which gives an excellent reproduction of the picture, with the head-line "The famous Picture that Oxford declares heretical." The identification of "Oxford" with Keble College—even if the story were true—is amusing, and it is not easy to see how or why "the casual visitor" should be made acquainted with the whereabouts of the picture.

It would appear, however, that the picture at present is on view in a side-chapel built on purpose for it in the chapel of Keble College, where, according to the Warden of Keble, as reported in the "Morning Leader" of October 4, "it is done every honour, and is held in the highest reverence by all the officials of the college." This seems to indicate that, so far from having been destroyed at the suggestion of a confessor, as Mr Stillman stated, the picture has become the centre of a *cultus:* and "a man has to be kept to look after it." This is supposed to necessitate a charge of 6d. per head from visitors, which naturally does not please Mr Holman Hunt, who moreover complains—and we think with reason—that his original frame has been discarded in favour of "a vulgar piece of upholstery." Any way, it seems clear that the confessor had nothing to do with it, and that no one—Roman Catholic or otherwise—has destroyed the picture.

BOOKS WANTED.

Notes of Spiritual Retreats by Father Morris, S.J. Good price given.—H., 10 Spring Gardens, Ventnor, I.W.

Hilton's Scale of Perfection, Guy's edition. Good price given.—Art and Book Co., Leamington.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

Augustine, St. Thirteen Homilies on St John xiv. In Joh. Ev. Tractatus lxvii-lxxix. Translated with Notes by H. F. Stewart; pp. 180, crown 8vo. 4s. C. J. Clay.

Substitutes for Christmas Cards

It has been suggested that the pretty little volumes lately issued by the CATHOLIC TRUTH SOCIETY would form an acceptable substitute for the oftentimes meaningless cards which are sent about at Christmas. The following is a list of those specially adapted for the purpose :

Cloth, Red Lettered, Price Sixpence

Words on Wings: A Thought for Every Day in the Year. Compiled by Aimée Sewell.

Cloth, Gilt Top, with Register, price Sixpence each, net

A Little Book for Holy Communion: Containing the Lay Folk's Mass Book, the Jesus Psalter, and Prayers for Holy Communion from the Sarum Missal.

Catholic Customs: A Guide for Catholics in Church and at Home.

Prayers from Old English Sources. Selected and translated by Dom Aidan Gasquet, O.S.B.

The Inner Life of St Francis of Assisi. Adapted from the French of the Abbé Felix Vernet by F. Stanislaus, O.S.F.C.

A Bird's-eye View of Church History.

The Our Father and Hail Mary. By Jerome Savonarola, O.P. Edited by F. Bertrand Wilberforce, of the same Order.

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Price Threepence

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69 Southwark Bridge Road, London, S.E.

Bond, F. English Cathedrals. Illustrated. 180 illustrations. Second and revised edition; pp. 334, crown 8vo. 6s. Newnes.

Breviarium Romanum. Editio Jubilaea. India paper, large type. Illustrated. 4 vols; 12mo. Desclée.

Briaux, le P. L., S.J. Le Sacré-Cœur et la France. Illustrated; 4to, sewed. 5 fr. Desclée.

*Chatard, Right Rev. Bishop. Symbolism of Early Christianity from the Catacombs of Rome. Illustrated; pp. 89, 8vo, wrapper. Christian Press Co., New York.

Cresswell, R. H. Liturgy of the Eighth Book of the Apostolic Constitution, commonly called the Clementine Liturgy; pp. 94, 12mo. 1s. 6d. S.P.C.K.

Favier, Mgr Péking: Histoire et Description. 524 grav. par des artistes chinois, etc.; large 4to, wrapper. 7.50 fr. Desclée.

*Fitzgerald, Percy. Death Jewels; pp. 97, 8vo, cloth. 2s. 6d. Burns and Oates.

Hitchcock, F. R. M. St Augustine's Treatise on the City of God; pp. 116, 12mo. 1s. 6d. S.P.C.K.

Horæ Diurnæ. Editio Jubilaea. India paper. Illustrated; small 32mo. Desclée.

Leo XIII. Allocutiones, Epistolæ, Constitutiones, aliaque acta præcipua, Vol. VI (1894-1897); pp. 380, 8vo, sewed. 2.50 fr. Desclée.

Leroy, le P. H. J., S.J. En Chine. Au Tché-ly Sud-Est; pp. 500, small 4to, sewed. 7.50 fr. Desclée.

*Lescher, Rev. Wilfrid, O.P. Rosary Links; pp. 112, 16mo, cloth. 1s. Washbourne.

†Norfolk, Duke of, and C. T. Gatty. Arundel Hymns. Part IV; pp. 56, 8vo, wrapper. 1s. net. Boosey and C.T.S.

†Maher, Michael, S.J. Psychology: Empirical and Rational. Fourth edition, re-written and enlarged. Stonyhurst Philosophical Series; pp. xvi, 602, 8vo, cloth. 6s. 6d. Longmans.

†Massé, H. J. L. J. The City of Chartres: its Cathedral and its Churches. Illustrated. "Handbooks to Continental Churches" series; pp. 120, 8vo, cloth. 2s. 6d. Bell and Sons.

Matheson, G. Studies of the Portrait of Christ. Vol. II; pp. 370, crown 8vo. 6s. Hodder and Stoughton.

*Munich, C.J. (translated and adapted by). The Pilgrim's Guide to Rome; pp. viii, 242, 12mo, cloth. 1s. 6d. net. Washbourne.

Plunkett, Count. Sandro Botticelli. Plates; pp. 138, folio. 42s. net. Bell.

†Priuli-Bon, Contessa. Sodoma. Illustrated. "Great Masters" series; pp. xii, 143, 8vo, cloth. 5s. net. Bell and Sons.

Savonarola. Meditations on Psalm LI and part of Psalm XXXI in Latin. English translation by E. H. Perowne. 2 facs.; pp. 242, f'cap 4to. 10s. 6d. net. C. J. Clay.

*Sheehan, Rev. P. A. Cithara Mea: Poems; pp. viii, 246, crown 8vo, cloth. 1 dol. 25 cents. Marlier, Boston.

†Souben, Rev. J. The Beauty of Christian Dogma: Religious Meditations; pp. xvi, 247, 8vo, cloth. Washbourne.

St Vincent de Paul et le Sacerdoce, par un Prêtre de la Congregation de la Mission; pp. 500, 8vo, sewed. 4 fr. Desclée.

*Waugh, Arthur. Robert Browning. "Westminster Biographies" series. K. Paul.

Young, Rev. J. B., S.J. (compiled by). The Roman Hymnal.

MINOR PUBLICATIONS.

*Clifton, Bishop of. The Basilica of San Clemente in Rome. Illustrated; pp. 48, crown 8vo, wrapper. 3d. Catholic Truth Society.

*Gospel of St Matthew; pp. 112, 12mo, cloth flush, 2d.; cloth limp, 4d. Catholic Truth Society.

*Melbourne, Archbishop of. The Morality of Medical Practice; pp. 20, 8vo, wrapper. 3d. W. P. Linehan, Melbourne.

*Talbot, Lady Edmund. Rescue Work; pp. 16, crown 8vo, wrapper. 1d. Catholic Truth Society.

The following books are also noticed in the present number:

Brownlow's *Early History of the Church*
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NOTICE

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

The Psychology of the Schools.*

WE heartily welcome this fourth edition of Father Maher's Manual of *Psychology* in the Stonyhurst series. As compared with the earlier issues it has greatly increased bulk as well as a much larger proportion of matter in small type; so that even the reader who is acquainted with its predecessors may take up the present volume with something of the curiosity and interest which attach to a new work.

Father Maher states that his aim is to make better known to English readers

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The Triumph of Failure. By the Rev. P. A. SHEEHAN, P.P. Third Thousand. 6s.

A story of deep interest, told with rare insight and graphic power.—*Tablet.*

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including a map showing the localizations of brain functions according to the latest theories of physiological psychology. Father Maher, of course, stoutly defends the objectivity of our cognitions; but the limitations which he lays down should disarm most of the hasty criticism which has been directed against the scholastic teaching on that point.

The historical treatment of psychology is one of the most useful features of his book; but we search the index in vain for the name of Hegel, and, in fact, the philosopher who commands perhaps the largest following of any in English thought at the present day is wholly ignored. May we hope that in the next edition he may have a chapter to himself? We should also like more grace of literary style in Father Maher's pages. In these days, alas! Truth must not come naked from the well.

Notes on New Books.

MESSRS Bell and Sons have initiated their new undertaking of "Hand-books to Continental Churches" with a volume from the pen of Mr H. J. L. Massé, devoted to *Chartres, its Cathedral and its Churches.** It is uniform in style with the admirable "Cathedral Series," to which we have often called attention, and no more attractive subject could have been chosen as a beginning. The "white virgin with blue eyes," as M. Huysmans styles the Cathedral of Chartres, in allusion to the exquisite blue which is the prevailing hue of the windows, may claim, in Mr Massé's "deliberate opinion," to rank as the finest cathedral in France; and those who know it—far too few, considering how easily accessible it is—are not likely to call this decision in question. The reading public who have found M. Huysmans' enumeration of its glories in "La Cathédrale" somewhat tedious will welcome this simple but sufficient account; for it is characteristic of Messrs Bells' books on cathedrals that they are useful and attractive, even to those who are not fortunate enough to be acquainted with the churches themselves, on account of the wealth of excellent illustrations with which they are adorned. Every English visitor to Chartres should take this volume in his pocket. We give a specimen of the illustrations on p. 337.

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MESSRS Longman have published in one volume their well-known *History of England* by Messrs York Powell and Tout. The work as now revised is certainly up-to-date, for the last facts recorded are the fall of Pretoria and the flight of President Kruger. The Catholic Headmasters' Conference has been recently discussing the question of a history of England for use in our schools, and we believe that arrangements are being made with a leading publisher to supply the defect. But even without a history written from our own point of view, Catholics cannot complain as long as historians write in the spirit of the Regius Professor of Modern History and his colleague. As an instance we may adduce the whole treatment of the chapter on the Reformation Settlement, particularly the sympathetic account of the foundation and aims of the Jesuits. One feature of this history which may not be passed over in silence is the singular beauty of the style in which it is written. Many chapters in the earlier part of the work read with the grace and force of the greater chroniclers.

THAT Mgr John Vaughan's *Thoughts for all Times** has been received with favour is sufficiently shown by the fact that it is in its fifth edition, and Bishop Hedley's preface is in itself a recommendation. The author writes with fluency, and his somewhat florid style will no doubt secure him readers among those who would not peruse more solid works. We venture to think, however, that revision might with advantage be carried further in the next edition, notably when scientific matters are under discussion: e.g., "corona," on p. 32, should be corolla; it is not the "pistils" (there is but one) but the stamens of the lily that are "gilded" (p. 57); the "heatherbell" is not blue (p. 96)—Mgr Vaughan means the harebell; and it is not in the "whelping," but in the "yelping" of his dog that the lonely shepherd "finds solace" (p. 3). These are trifles, but they should be corrected; and so should such slips as "vegatative" (p. 99), "artifically" (p. 265) and others that might be cited.

We would suggest the omission from future issues of the chapter on vivisection. The author's tone here towards those who differ from him is at times undignified; his statements are one-sided, and if we were to call them "utterly inconclusive," we should only bestow on them the criticism which Mgr Vaughan applies to Cardinal Manning's words on the subject. We are not in the least disputing the theological accuracy of Mgr Vaughan's position; we have no wish to deny that vivisection has been useful, although we believe that that eminent surgeon, Mr Lawson Tait, held the contrary opinion; but we cannot

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THOSE who take up Lady Edmund Talbot's *Manual of the Ladies of Charity*,* will be inclined to think they have in it an addition to the "Catholic Artists" series, so closely has the *format* of those pretty little volumes been imitated. Instead of this, however, they will find a useful manual, dealing mainly, as was to be expected, with spiritual work among the poor, but not neglecting those temporal aspects which are so closely connected with it. There is a full recognition of "the leakage," the existence of which no one now calls in question, though it can hardly be said that Catholic public opinion has as yet been so far aroused that an adequate attempt has been made to meet the exigencies of the situation. We think the importance of the distribution of good, suitable and cheap books, of which there is an abundant supply, might have been more insisted upon; and we would suggest that the very brief list of such books which is here given might profitably be extended in future editions. Cardinal Vaughan prefaces the work by an earnest and thoughtful letter, in which he explains the aims of the Ladies of Charity, whose rule is detailed in the little book.

IT would be difficult to imagine a more inadequate treatment of a magnificent subject than is afforded by the book on *The Influence of Catholicism on the Sciences and on the Arts* (Sands and Co.), which Miss Monteiro has just translated from the Spanish of Don Andrés de Salas y Gilavert, D.D. It is made up of commonplaces and apostrophes conveyed in effusive language, and contains no information of any value: for example, "Science" is dismissed in a chapter in which not a single Catholic man of science is mentioned; nearly three out of its ten pages are occupied by the Athanasian Creed. In the chapter headed "Influence of Catholicism on Painting" no mention is made of Fra Angelico or the Primitives, though we read of "Cerrachio" and "Dominico," under which names the Caracci and Domenichino may be intended. Under "Sculpture" no artist is mentioned; under "Music," Vogler, Baini and Cerone (mis-spelt "Ceroni") are styled abbots! The book is as dear as it is worthless—6s. for 184 pages (twenty-four occupied by prefatory matter and thirty-three blank)—and was certainly not worth translating.

THAT section of the Protestant public which has taken Mr Walter Walsh's "Secret History" as its text-book will no doubt welcome his new volume on *The Ritualists*, published by Messrs Nisbet. It is dull to dreariness; its revelations are even less new than those of his earlier book; it is dear—a hundred pages of large type for 1s. 6d. net: but Mr Walsh knows his market, and for those who like this kind of thing it is exactly the kind of thing they like. The author would have been wiser had he refrained from prophesying as to the results of the General Election; but no one looks for wisdom from Mr Walsh. It must, however, be placed to his credit that his book is not

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the late Mr Chatterton Dix in the little book called *Days of First Love*, which has just reached us. Mr Dix was well known as an Anglican hymn-writer, and we are not sure whether he ever became a Catholic, although his reference to a time "when still I stood outside the door" seems to imply this. If he did not, he had at any rate that true perception of the position of the Blessed Virgin in the scheme of redemption which is gaining ground among the more earnest and Catholic-minded Anglicans, and which cannot fail to lead to good results. We quote one verse :

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cent triptych from the Certosa at Pavia, which seldom fails to attract the attention of the most careless visitor.

It is of cause impossible to deny that Pietro Vannucci—to give him his proper name—had his limitations. As Dr Williamson points out, "there is a want of originality about his conceptions beyond a certain point"; he seems to have been satisfied to produce, *ad infinitum*, pictures for which a ready market could be obtained, rather than to have been ambitious to press forward to greater triumphs. Nor can it be denied that the sweetness which characterizes all his work degenerates, especially in his later pictures, into sentimentality. Dr Williamson is inclined to vindicate him from the charge of irreligion brought against him by Vasari, and considers it inconceivable that his great works, such as the Crucifixion at Sta Maddalena dei Pazzi in Florence, could have been painted by an irreligious man. The author happily sums up the artist's work in the sentence: "Perugino is never dramatic, he is always lyric; and the poetic charm of the Umbrian school is at its very zenith in his hands."

Besides the more well-known features of interest in Perugino's life, such as his association with Raffaelle in the relation of master to pupil, Dr Williamson has added others, the result of his journey in Italy for the purpose of this work. Thus he gives us for the first time facsimiles of letters written by Perugino in 1504 concerning the fresco in his birthplace (Città della Pieve) of which a reproduction is given; and incidentally writes a pleasant page or so about the Città—"very much today as it was when Perugino left it"—and its kindly inhabitants. The account of Napoleon's raid upon the Peruginos in Perugia—a raid which still kindles the indignation of the *custode* of the gallery of that city—is fully told.

It is unnecessary to say that the illustrations are numerous and beautifully executed, but it may be noted that an unusually large proportion represent unfamiliar works, and that some—notably the fine portraits from Vallombrosa—present the artist in a new light.

If the character of Pietro Vannucci was not above reproach, that of Sodoma was yet more open to criticism. The Contessa Priuli-Bon does not attempt to palliate his shortcomings: "he remained a sinner and a reprobate to the end of his life, and died poor and neglected in the public infirmary." The "extraordinary inequality" of his work does not escape notice, although there is a hearty appreciation of his masterpieces. As the numerous and excellent reproductions show, Sodoma exhibited far more variety in his treatment than had Perugino. Unfortunately we in England have but little opportunity of becoming acquainted with his work; the two pictures in the National Gallery convey a very inadequate impression of his scope, and these are the only ones open to the public, though a few examples are in private collections. It is in Siena that we find the most numerous and characteristic examples of Sodoma, including the well-known St Catherine series and the "Christ bound to the Pillar"; visitors to Pisa will remember the beautiful "Sacrifice of Isaac" in the apse of the cathedral.

This picture, by the way, reminds us to utter a word of criticism on a series which offers but little ground for unfavourable comment: the indexes might be improved. We look in vain for any entry under "Pisa," although Sodoma's work in that place is not unfrequently mentioned; nor could we find the picture under "Abraham" or "Isaac"—it is entered under "Sacrifice." Similarly it would convenient if, in the "catalogue of works," which is a useful feature of each of the series, a reference were added to the page where each is mentioned or described. The addition of this would give but little trouble, and would save a good deal.

Forthcoming.

THE first number of a magazine for Catholic seamen, to be entitled *Stella Maris*, will be issued in January under the editorship of the Rev. J. G. Gretton, S.J. Each issue

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will contain a story, a letter on Christian doctrine, lists of Sailors' Homes and confessors in foreign parts, with other matter of interest to those for whom it is specially intended. We wish the new venture all success.

THE Art and Book Company are reprinting *The Mirror for Monks*, by Blosius. The translation is that published in 1676, with the language slightly modernized.

MESSRS Marlier and Co. of Boston announce the coming publication of a work entitled "The Dhamma of Gotama, the Buddha, and the Gospel of Jesus the Christ," by Rev. Charles F. Aiken, Instructor in Apologetics at the Catholic University of America—being a critical examination of the alleged relations between Buddhism and Primitive Christianity; also a new edition of "Mooted Questions of History," by H. J. Desmond.

THE Bishop of Clifton's *Early History of the Church of God* has now reached its sixth number; it will be completed in twelve, and will then be issued in volume form.



N. D. DE LA BELLE VERRIÈRE.
From *Chartres Cathedral*, *see p.* 323.
(Bell & Sons)

A VOLUME on *Stonyhurst*, from the pen of Father George Gruggen, S.J., will shortly be published by Messrs Kegan Paul.

MESSRS Methuen announce the publication of a series of "Little Biographies": the first two will be *Savonarola*, by Mr E. L. Horsburgh, and *Dante*, by Mr Paget Toynbee.

THE Art and Book Company will shortly publish a small volume of *Passion Sonnets and Other Verses*, by R. Metcalfe.

THE Catholic Truth Society will publish immediately a little penny book of *Christmas Verses* for enclosing in letters in place of Christmas cards.

THE "Weekly Register" is to be heartily congratulated; for, in its issue of Nov. 30, it is sending out as a supplement, printed in red and black, a small sheet almanack, at once useful and artistic. The centre panel is after Dürer's famous woodcut of the "Visit of the Three Kings," and the whole is contained in a decorative border. The price of the paper is the same as usual.

Meditations on Christian Dogma

By the Right Rev. JAMES BELLORD, D.D., Bishop of Milevis, Vicar Apostolic of Gibraltar. Two Vols, crown 8vo, cloth, 7s. 6d. CATHOLIC TRUTH SOCIETY, 69 Southwark Bridge Road, London.

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Specimen Meditation

TREATISE IV. THE CREATION AND MAN

MEDITATION 12. THE IMMORTALITY OF MAN

I. "God created man incorruptible" (Wisd. ii, 23). It is a great wonder and a great privilege that one of the creatures of this material transient universe should be raised to immortality. This is the crown of the highest creature. Nothing more could be given than immortality of supernatural life with God. As man is raised to this, he is evidently the last term of creation; nothing higher remains to be evolved. The soul is bestowed directly by God on man; He "breathed into his face the breath of life, and man became a living soul" (Gen. ii, 7). This alone can account for the rational soul; for everything must have an adequate cause; life can proceed only from life, as science tells us; so intelligence can proceed only from intelligence. Matter can no more generate

CATHOLIC TRUTH SOCIETY
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C.T.S. Notes.

THE HALF-YEARLY MEETING.

THE half-yearly meeting was held at Archbishop's House on November 5, His Eminence Cardinal Vaughan, President of the Society, who was supported by the Bishops of Emmaus and Hermopolis, occupying the chair. There was a good attendance, among those present being the Dowager Duchess of Newcastle, Lady Amabel and the Miss Kerrs, Lady Herbert, Lady Sherborne, the Hon. Mrs Claude Hay, the Revs. C. H. Bowden, J. G. Gretton, S.J., T. Laws, O.P., and A. H. Paine, the Very Rev. Canons Keatinge and Browne, and the Hon. Everard Feilding.

Mr Britten opened the meeting with an informal statement of the work of the Society during the last six months, and of the great development in the direction of popular Catholic literature which had taken place throughout the English-speaking world since the establishment of the Society exactly sixteen years ago. He referred to the serious losses which the Society had sustained in the death of some of its most influential members, paying a special tribute to Father Richard Clarke, S.J., the number of copies of whose little books amounted to 586,000 published by the Society, in addition to those issued in America and in various continental languages. He urged the necessity for an increased membership, and especially for contributions to the Free Distribution Fund, which at present was practically exhausted.

The Bishop of Emmaus expressed his satisfaction at the arrangement by which associates of the Society were enrolled on payment of a half-crown subscription. Canon Keatinge urged the desirability of steps being taken to bring the publications under the notice of school managers, with the object of getting them into the hands of children. Father Gretton suggested that it might be possible to increase membership by more direct personal interest on behalf of members, each of whom, he thought, might succeed in enrolling at least one addition annually. Mr Neale, who represented the Clapton Branch, was anxious that the number and efficiency of branches should be increased. Canon Browne suggested an extension of the magic lantern work, and Father Cologan undertook to see to this.

The meeting was brought to a close by an earnest appeal from His Eminence on behalf of the work. He urged the wide distribution of the publications of the Society, and pointed out that, even if no immediate result seemed to follow, the good work of sowing the seed was being done, and the matter might be left in confidence to Almighty God, who would see that the sowers did not lose their reward.

THE ninth session of the Manchester Branch will be opened at St Patrick's Hall, Livesey Street, with an address by the President, Mr Councillor D. McCabe, J.P., on Tuesday, November 20, at 7-30 p.m. After the inaugural address there will be a Lantern Lecture on slides prepared by C.T.S., and selections of music.

Church Music.

THE most notable recent musical event, from a Catholic standpoint, was the production of Mr Edward Elgar's setting of Cardinal Newman's "Dream of Gerontius" at the Birmingham Festival. Of this magnificent poem the late Mr R. H. Hutton wrote :

Bishop Bellord's
MEDITATIONS ON CHRISTIAN DOGMA

Specimen Meditation *(Continued)*

mind than the inorganic can generate organic life. As one modification always produces others (by the law of *correlation of parts*), so the special mode of communication of the soul involves the further likeness to God of the soul being separable from this body and immortal. The immortality of man brings the whole being into relation in one great chain. Without this the universe would be a mere by-product, with no sufficient *raison d'être*, ending in nothing as it began in nothing. The obvious gap in the series of existence, the obvious need of an immortal class of creatures, proves that such a class must exist. Thank God for raising you to such dignity.

II. Man's aptitude for immortality and craving for it prove that he possesses it; for it is a law of biology that no healthy appetite exists without there being provision for its satisfaction. Nothing less than immortality can satisfy the demands of human nature. None are fully satisfied with this life; all are disappointed; none have had their fill, few have had their fair share. Our capacities are beyond all that has been given to them here. If this life were all, our desires, as analogy shows, would be amply satisfied with what it contains. So it is with the animals; they aspire to no more, they are fit for no more than this world contains, and they get no more. But man! However much he has, he always works for more; for more of knowledge, of truth, of love, of friendship, of justice, of goodness, of enjoyment, of activity; and among the more highly developed of mankind there is the craving for the Infinite God Himself. Without immortality to complete us, the most successful life on earth would be no more than a miserable failure, a mocking cruelty, an invaluable enigma. The Christian hope alone explains all things and satisfies the reason.

III. In nature, though all decays, no single atom or energy ever perishes; they are conserved, transmuted and transmitted for millions of years without loss. Man dies: i.e., his body ceases to act, and is separated into its components, which enter into new combinations. But there is in him a force, a source of force, even a creative force, higher in kind than all the cosmic forces. An energy so noble must be more than the sun's rays which fell upon this earth millions of years ago, and which remain locked up in the coal-beds till brought forth by us to start on a new course of active energy. The soul must endure in a better way than the particles of its subject body, which continue with all their chemical and molecular energies for ever. It cannot be that the noblest element in the universe is the only one to perish at once and utterly. All nature returns to God in man. The forces of this earth are concentrated on the support and development of man—sustaining the bodies while the souls work out their destiny. Physical energies subserve intellectual energies, and they in turn are the material of the spiritual energy which rises to its completion in God. The results of all creation will abide in that transmuted form. All here passes but not unprofitably. It will never be as if the world had never been.

Press Opinions

Will take a high place among our ascetical works. . . . A valuable journal of meditation, a compendious and profound course of dogmatic theology.—*H. E. Cardinal Vaughan.*

The result of his zeal and industry is eminently satisfactory, and we have no hesitation in recommending these Meditations to all, but especially to the better educated and more philosophically minded of the clergy and laity. The Meditations are rich and full, and seem heavily charged with deep and pregnant thought.—*The Dublin Review.*

We have here a real addition to our ascetical works. . . . This book will be warmly welcomed and widely used by people of intelligence who are not afraid of a little hard thinking, and who prefer to base their affective devotions on solid theological grounds, rather than on the sentimental and insipid chapsodies of modern pietism.—*The Tablet.*

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The description, the experience of death, given in the "Dream of Gerontius" makes the reader almost believe that the man who wrote it must himself have passed through death before he could have conceived it.

Of Mr Elgar's music the *Daily Chronicle* critic says:

No more complicated composition has come to us from abroad showing absolute command of the varied and exceptional means called into requisition. The score is of the most advanced type, yet, given a knowledge of the poem, the composer's intuition can scarcely be misunderstood even by those who are not conscious of its difficulties. . . . There are passages in the work that, whether as regards endeavour to suggest the mysteries of a future state or mastery of the technical attributes of the highest form of music, would reflect credit upon the greatest composers of the past.

This is praise indeed. It may be trusted that ere long the Albert or Queen's Hall Choral Societies will give us an opportunity of hearing in London a work of such exceptional interest.

We had hoped to have said more about Mr Elgar's work, but the demands on our space forbid this. Our readers, however, will do well to obtain the "Musical Times" for October, in which they will find, besides a musical analysis of the "Dream," an extremely interesting biographical sketch of Mr Elgar, with portrait and other illustrations.

IT is always a pleasure to record the publication of any work which makes for a more general use of the liturgical offices of the Church. Hence we welcome Father de Zulueta's *Service of Compline*, arranged for choir, congregation and organ. * We trust it will induce some choir-masters, who would shrink from the Gregorian notes, to adopt this setting to modern notation of the Church's beautiful form of night prayers. The prospectus claims that no other book is needed. This can hardly be the case, as several portions of the text are omitted, v.g., on page 3 *Deus in adjutorium*, etc. The psalms and canticles are set to their respective Gregorian tones, with *faux-bourdon* arrangements for alternate verses. The antiphons and hymns are original compositions by Father de Zulueta. The Gregorian portions of the work are not always quite correctly transcribed; for instance, the *Jube domne benedicere* and the *Domine Deus noster* at the end of the chapter are set to a monotone, instead of with a drop of a fifth. We notice also a few consecutive octaves and fifths and other harmonic anomalies, which will no doubt be corrected in another edition. We cannot but think that a transcription in modern notation of the Gregorian Compline, pure and simple, for unison singing, with a good accompaniment (i e., in strict accord with the tonality of the melodies) would meet with very general acceptance.

* Cary and Co., 231 Oxford Street, Price 1s. 6d.

MESSRS Novello and Co. are offering the four vols of Grove's "Dictionary of Music," in cloth binding, for £2 (previously published at £4 11s. 6d.) This special issue is of a temporary character, and it must not, it is stated, be regarded as implying the early appearance of an entirely new edition of the Dictionary. By lovers of music, who want to give a testimonial to themselves or to their music-loving friends, nothing more delightful could be chosen. The work is particularly rich in information with regard to Catholic music and musicians. The present writer once pointed out to the editor that little or no account was taken of the Cecilian movement, which had completely revolutionized church music in Germany, and Sir George Grove

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wrote, in reply, that he well remembered the interest which, as a young man, he had taken in the publication of Proske's *Musica Divina*, which gave rise to the movement, but he had not followed its subsequent progress. He promised to note the matter for treatment in any future edition.

ACCORDING to the "Tablet" the *Veni Creator* at the "Red Mass" (which our contemporary calls "the customary Red Cross" celebrated in connection with the opening of the Law Courts, was "sung *in a plain chant* by the choir." We presume that this means that the usual plain chant melody was sung on the occasion.

TWO contributors to the discussion now proceeding in the "Tablet" on the reform of church music point out with much force and accuracy that the matter depends primarily on the bishops and clergy. "Is it not a pity" says one, "that during the education of our clergy no effort seems to be made to inspire them with good taste in sacred music?" To this it may be replied that at Oscott such effort is made, and not without success. He goes on: "If they do not understand music, why do they not take advice from those who do?"—this question we are unable to answer. The other correspondent deplores that "many of our organists and singers are not only non-Catholics, but down-right atheists;" and thinks that "until a clean sweep is made of them, and they are replaced by members of our own faith, no reform can or will be possible." This seems to imply that good taste invariably accompanies right belief, which is assuredly not the case. We share the writer's wish that "before long some action will be taken by our clergy to put an end to the present state of things;" but we see no reason to expect the fulfilment of his hope.

A FOURTH part of *Arundel Hymns* * has been issued. Like its predecessors it contains much that is interesting, and excellent work in the way of harmonies by competent musicians. Father Reeks's hymn to St George finds a place, but we are sorry that Mgr Crookall's tune, written especially for the words, has been abandoned in favour of one, in no way superior, by an anonymous composer. We think too that more care might be taken in fitting melodies to the accent of the words: for example, throughout the hymn of which the following is the first verse, the accent is misplaced, being on the first syllable:

Bĕfore the altar Angels veil their faces,
Fŏr God is dwelling there by night and day,
His Heart is full of love, His Hands of graces,
With which He crowns the souls that come to pray.

The first line of the first *Pange lingua* is open to the same objection. We think, too, that Mr Gatty, out of his extensive knowledge, might afford us more definite information than is given in such phases as "Ancient Catholic Hymn Melody," "Old English Hymn Melody," "Catholic Hymn Melodus" (? Melodies) and the like.

* 8vo, pp. 61, wrapper. Price 1s. Boosey and Co.

Art Notes.

THE S.P.C.K. publishes a beautiful little illuminated book of *The Pre-Christmas Antiphons* at the remarkably low price of 6d. The initials, although original, are good, and the block text—often a weak point in publications of this kind—is excellent. It deserves, and will doubtless have, a large sale.

WE have received from the Church Shop, 83 Commercial Road, E., four "religious pictures" from paintings by Mr E. A. Fellows Prynne, representing scenes from the Passion. The epithet "religious" is not misapplied, for the pictures are thoughtful and reverent and not undignified, although we cannot altogether commend the treatment or the execution. It may at least be said that Mr Prynne's designs are greatly to be preferred to many which are in the market. Each picture is mounted on dark green cardboard (12 in. by 15), ready for framing, and costs a shilling, or free by post carefully packed, 1s. 4d.

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THE Eucharistic League of Milan sends us samples of cheap coloured "holy pictures" which are admirable as examples of the kind of thing we do *not* want. They are feeble and sentimental; the picture of the Sacred Heart is even worse than those with which most of us are familiar. The constant supply of such things shows, however, that there is a demand, and we are glad to know that Mr Woodroffe is selecting the best examples published by various firms, with a view to making a selection which will be adopted and kept on sale by the Catholic Art Society.

MR W. H. J. Weale contributes an article on "The Van Eycks" to the "Nineteenth Century" for November.

THE Catholic Truth Society is issuing the *Adeste Fideles* for a Christmas card (price 2d). Mr Robert Bridges has kindly translated the verses not usually sung in this country, and each of the four pages is decorated by Mr Paul Woodroffe. Mr Woodroffe has also prepared a card for the Catholic Art Society, which will be sent to members, and of which copies may be obtained by the public at 1d. each.

The Antidote.

MR Conan Doyle, on his recent candidature for election to Parliament as a representative of the Central Division of Edinburgh, was attacked by the Protestant party as "a Papist conspirator, a Jesuit emissary and a subverter of the Protestant faith." He writes to the "Scotsman": "I am not, and never have been since my school-days, a Roman Catholic," and justly points to his writings as showing that he is not of that creed. It seems worth while to note this, as it is sometimes assumed by Catholic papers that both Dr Doyle and Mr Alfred Austin continue in the faith in which they were educated. In his letter Dr Doyle says:

> My early connection with the Catholic Church leaves me with no bitterness towards that venerable institution, which contains many of the most saintly men and women whom I have ever known. My own recent experience is enough to show me the vile slanders to which they are subjected.

THOSE of our Protestant friends who find in the state of Spain an argument against Catholicism, would do well to read an article in the "Morning Leader" of November 7. Having pointed out that "all education, from the university downwards, is free," and that "all Spaniards," from the hidalgo to the labourer, "are gentlemen," the writer sums up by saying:

> Take it all in all, Spain is one of the most delightful countries in the world, full of romantic scenery and historic interest, rich in local colouring; a blend of the past, the mediæval and the present; a rich country as yet undeveloped, a people who know how to be respectful without subserviency.

IT cannot be too widely known that Mr Le Lievre, who succeeds in getting into the local press of the country a number of letters attacking and calumniating the Church, does not hesitate to avail himself of the "Agnostic Journal" for this purpose. Mr Le Lievre's favourite charge against the Church is the stale one of suppression of the Scriptures; yet he does not scruple to contribute to a journal which contains appalling blasphemies against revealed religion, when by so doing he can obtain an opportunity of attacking the Church. It is difficult to suppose that respectable Protestants can approve of such conduct; yet the "Protestant Press Agency," of which Mr Le Lievre is the secretary, has the approval and support of Dr Horton and Mr Price Hughes.

MESSRS Methuen advertise Miss Corelli's *Master Christian* as "an

Substitutes for Christmas Cards

It has been suggested that the pretty little volumes lately issued by the CATHOLIC TRUTH SOCIETY would form an acceptable substitute for the oftentimes meaningless cards which are sent about at Christmas. The following is a list of those specially adapted for the purpose :

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amazing book." The adjective is well applied. Those who want to know the opinion of literary men upon the work will do well to obtain the October number of "The Bookman": Dr Barry is among the critics.

WE have received from the Church Review Company four excellent "Tracts for the People," entitled respectively "You and Your Vote," "Fifty Years Ago." "Roughs and Religion," and "Some Secret Societies"—the two last dealing with Mr Kensit and his allies, and with Mr Walter Walsh. All are tellingly written, and present a remarkable contrast in style with the illiterate and abusive leaflets published and circulated by the various Protestant organizations.

OF these latter four have been issued by Mr S. J. Abbott of the "Convent Enquiry Society," and are largely taken from his notorious book on convents. Mr Abbott and his Society have been sufficiently dealt with in the C.T.S. penny pamphlet in which the baselessness of his calumnies is exposed, and which he has never attempted to answer. Unfortunately, however, even respectable Protestants of the type of Mrs Arbuthnot are so blinded by prejudice that they do not scruple to recommend and to distribute these leaflets; it is desirable, therefore, that Mr Abbott's claims to credence should be made manifest by the wide distribution of the C.T.S. pamphlet.

SOME one sends us an example of a new series of leaflets named "Anti-Romish Steel Drops,"(!) which was given him outside a church. No printer's name appears upon it; we do not wonder, for a respectable man would be ashamed to put his name to it.

NOTICE.

THE next number of CATHOLIC BOOK NOTES will be published on December 10, and will contain a number of notices of tales and other books specially suited for Christmas presents.

BOOKS WANTED.

Fathers of the Desert.—Harper's Metaphysics of the Schools (2 vols).—Blosius' Mirror for Monks, Coleridge.—Yepes' Persecucion en Inghilterra, Madrid, 15.—Art and Book Company, 22 Paternoster Row, London, E.C.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES *is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list is believed to contain the titles of most of such books which have been published during the past month.*

The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

Acta et decreta Concilii Plenarii Americæ Latinæ in Urbe celebrati anno Domini M.DCCCXCIX. 2 vols, 8vo. 10s. Roma.

†Adderley, J. Francis, the Little Poor Man of Assisi. Introduction by Paul Sabatier; pp. 180, crown 8vo. 3s. 6d. E. Arnold.

†à Kempis, T. Of the Imitation of Christ; pp. 322, 18mo. 1s.; gilt, 2s. Frowde.

Augustine, St. The City of God (De Civitate Dei). Translated by J. H. First published in 1610. 2 vols. New edition; pp. 750, crown 8vo. 1s. each. (Ancient and Modern Lib. of Theological Literature.) Griffith.

Bacon, Roger. The Opus Majus; with Introduction and Analytical Table by John Henry Bridges. 3 vols; 8vo, cloth. 31s. 6d.

†Blake, Charles. The Boyhood of Patrick Lynch; pp. 138, 8vo, cloth. Standard Printing Co., Providence, R.I.

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Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 126 *Kennington Park Road, London, S.E. Advertisements should be addressed to* CATHOLIC BOOK NOTES, c/o *Art and Book Company*, 11 *The Parade, Leamington.*

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It need not be said that Father Thurston has laid under contribution a complete library of authors, or that his work is a monument of patient industry and careful analysis. This we expect from him; and we may take the opportunity to call attention to the very interesting series of articles on "Our Popular Devotions" which he is contributing to the "Month," in which serial much of the volume now under notice originally appeared.

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*The Little Poor Man of Assisi** cannot be too widely known. We welcome every effort to spread the knowledge of his devoted life, and it has been a pleasure to us to note the growing interest—we might almost say devotion—which he excites among Protestants. But while giving Mr Adderley all credit for his good intentions, we do not think his book on St Francis is entirely satisfactory. He writes as a compiler, and, although his literary style is better, and his temper is sympathetic, we miss the reflected glow which shines through the pages of the little volume on "Brother Francis" published some years ago by the Salvation Army. Mr Adderley goes out of his way to attack the Jesuits, to whom he attributes "the cringing conformity of slaves"; but his references to the religious life and to things Catholic are on the whole satisfactory, and are likely to diminish prejudice. It will be news to many, for example, that the celebrated comparison instituted between an obedient religious and a corpse, which so shocks some of our Protestant friends, originated not with St Ignatius, to whom it is usually attributed, but with St Francis. An excellent picture of the Saint (by a Sister of the All Saints' community) is given as frontispiece, and there is a short introduction by M. Paul Sabatier.

MR B. Paul Neuman writes as an expert on *The Boys' Club*,† and gives us the result of his twelve years' experience. His book is full of practical suggestions, and even those who differ from him in his conclusions will not undervalue his facts, nor the lessons to be deduced from them. It should be on the shelf of every "social union" worker, but is by no means to be kept there. Its importance demands for it a more extended notice than these columns can afford. Its chapters deal with government (Mr Neuman advocates a beneficent autocracy), recreation (in treating of which he has called in the aid of experts), finance, and education—to which last he thinks far too little attention is devoted, in which opinion we thoroughly concur. Mr Neuman does not greatly favour boys' brigades. We are inclined to think his ideal is a little too lofty, but this is infinitely better than the low standard with which workers, even in men's clubs, are too prone to content themselves. One of the best chapters tells how to start a club; the introductory essay, too, is excellent. Accounts are given of specimen clubs; we think a more favourable Catholic example might have been chosen. Mr Neuman has made a valuable contribution to that knowledge of boys and their ways which is so essential to those who seek to help them.

MISS Emily C. Orr's little book on *Our Working Boys** consists of "suggestions for their teachers," and approaches the subject from a religious standpoint. It is rather overdone with miscellaneous quotations, but the writer has evidently a good deal of experience, and writes with sympathy and in no narrow spirit. Her remarks on boys' brigades contrast rather amusingly with those of Mr Neuman, and she speaks sensibly about temperance work.

* 8vo, pp. ix, 167, cloth, price 3s. 6d. Edward Arnold.

† 8vo, cloth, pp. xii, 184. Price 2s. 6d. D. Nutt.

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THE very cheap and pretty book on *Girls' Christian Names*,* by Helena Swan, should be popular as a Christmas-box, as well as at other times. The author gives an interesting and well-written account of the names, with references to the principal persons associated with them in history or in fiction, and apt poetical quotations. Unfortunately these last include the full description, from "Marmion," of "the unhappy nun, who was walled-up for having broken her vows, *according to the terrible monastic laws of those days*." We are sure that Miss Winter errs in ignorance, for her biographies of saints are written in a sympathetic spirit; but it is impossible to recommend a book which promulgates so atrocious and baseless a libel upon the monastic system. We trust it will be expunged from any future issues. Apart from this, the work, though not free from slips, is to be commended: it is charmingly printed in red and black on light paper, and deserves a prettier binding.

WE should like to know Miss Winter's authority for her belief that "St George of Coventry was a veritable person who actually lived," and for her transference to him of the acts usually attributed to the Eastern saint. Mr J. R. Willington tells us nothing about him as a separate entity in his *Notes on the Guild of St George at Tamworth*,† a little book which also tells us something about guild life in England during the Middle Ages. This would, we think, apart from its local interest, have been more useful as a penny pamphlet. The extraordinary frontispiece must be adapted from a picture of the class usually sold at "a penny plain, twopence coloured."

MESSRS Sands and Co. send us a specimen of their "Burleigh Pocket Library," a very pretty series of little eighteenpenny volumes dealing with various games. The one before us deals with *Chess*, and is written by Mr R. F. Foster.

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lent, but we cannot help thinking that the method is misleading: for example, on page 104, we have "St Matthew" in the margin of the account (in which the pronoun "He" is always spelt with a capital) of Eliseus and the widow's son, followed by the remark: "Our Lord loved Holy Poverty." A reference to 4 Kings iv, is indeed given in a footnote, but the passage as it stands will convey a false impression to many, and seems to us to savour of the manipulation of texts popular among Protestants. There are a great many illustrations · some good, some bad—some *very* bad, e.g., page 253—and some comic (page 325); but all spoilt by being printed in aniline purple, or red, or pale brown. Towards the end of the book there is a section in appalling blue, a colour apparently adopted out of compliment to Our Blessed Lady. There are verses, too, with meaningless underlinings. As a curiosity, the work may attract attention.

Some Biographies.

ALTHOUGH the reading most in vogue at Christmas is of a lighter cast, there are many who make presents of books of permanent value. These will hail with delight the new and much cheaper "impression" which Messrs Longman have lately issued of Mr Wilfrid Ward's *Cardinal Wiseman* — the most important contribution to Catholic biography during the last few years. The two handsome volumes of about six and seven hundred pages respectively, neatly bound in brown cloth, and with the two photogravure portraits of the original edition, cannot be considered dear at half-a-sovereign; and we shall be surprised if in this cheaper form the book does not obtain a largely increased circulation. There is no need to review or to commend Mr Wilfrid Ward's admirable monograph; its merits have already been fully recognized, and only the drawback of price has prevented its more extended sale: this drawback is now removed.

There is more novelty and as much interest in the handsome volume from the same publishers in which *The Story of Dr Pusey's Life** is told by the lady — Miss Maria Trench — whose "Charles Lowder" was only the first of many biographies of High Churchmen from her graphic pen. Like the Pre-Raphaelite movement, the High Church movement is a source of perennial interest; no matter how many books have been written concerning either, a new one is always sure of a good reception. The interest of the present volume for Catholics of course centres in the intercourse between Newman and Pusey, and to some extent lessens when the former leaves the Anglican stage. Familiar as the story is, we find here details previously unknown: notably the infinitely touching letter which Pusey wrote to his friend when the final step had been taken. We feel that we understand Pusey better from this volume than we did even from Liddon's great biography: he appears more human, and the tenderness of his correspondence with Newman is pathetic. Indeed there is much pathos in the book—e.g., in the chapter which tells of "The first Anglican Sisterhood," that in Park Village, Regent's Park, established by Pusey in 1845—although the letters of Dodsworth, in whose parish the Sisters worked, are almost comic in the alarm they express as to the results of the experiment. The account of the action of Oxford with regard to Pusey's "condemned sermon" on the Holy Eucharist is dramatically told; the writing here and throughout is admirably balanced, and the tone of the whole book is excellent. Catholics who study the history of "the second spring" will find this volume of absorbing interest.

The "Heroes of the Nations" series, published by Messrs Putnam, has received an important addition, and one of special interest to Catholics, in *Daniel O'Connell*,† which has for a sub-title "The Revival of National Life in Ireland." The author, Mr Robert Dunlop, contributes a sketch on O'Connell's

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life to the "Dictionary of National Biography;" but in the present volume he treats his hero at much greater length, and devotes much more attention to the "national life" of the country. Whether O'Connell receives from his countrymen at the present time the gratitude and recognition to which he seems to be entitled is a matter which only those countrymen are in a position to decide. The reader of this volume, however, which is written in a spirit of sympathy and appreciation but by no means in blind admiration, will arise from its perusal with a feeling that O'Connell was a great man who did a great work, not only for the temporal, but for the spiritual interest of his country. The book should form a welcome addition to Catholic libraries; it is well illustrated, neatly bound, and excellently printed.

The Art and Book Company has brought out a new edition of the *Memoir of Georgiana Lady Chatterton*,* a book which is worthy of attention, although of less importance than either of the foregoing, not only on account of its general interest, but especially because of the twelve admirable letters from Bishop Ullathorne—on the Immaculate Conception, the Holy Eucharist, the Rosary, the Priesthood, and other subjects. We should be glad to see these issued separately in a small and cheap form. Since the biography appeared, its author, Mr Heneage Dering, Lady Chatterton's husband, has himself been gathered to his rest; the present issue is, therefore, reprinted with little alteration.

Another reprint from the same Company—styled on the title-page "fourth edition"—is the *Life of St Monica*,† translated by Mrs Edward Hazeland from the French of Mgr Bougaud. This does not demand extended notice, as it has been before the public for many years, the second French edition having appeared in 1866. St Monica, however, will always be esteemed as a pattern to Christian mothers, and the narrative of her saintly life will continue to preach more effectively than many words spoken from the pulpit.

The same may be said of the *Life of St Benedict*,* of which Messrs Burns and Oates send us an account abridged and arranged from the German of the Very Rev. P. P. Lechner, of the Abbey of Scheyern in Bavaria. It is a well-written, straightforward narrative, suited to the general reader, and rendered more valuable to scholars by the excellent appendices, which contain a bibliography and lists of councils and of the more memorable events which took place during the life of the Saint. It is well-printed and neatly bound, but we do not admire the frontispiece.

The handsomest of the biographies before us is that of most general and least specially Catholic interest—*Oliver Cromwell*,† by Mr John Morley. Messrs Macmillan have, as usual, produced a fine book, enriched by numerous portraits from authentic sources, though we note that the other excellent illustrations which accompanied the biography in its serial form find no place in the volume. As one would expect, the work is a careful study, written with marked impartiality, and on that account perhaps hardly likely to commend itself to the Cromwell enthusiast. Mr Morley does not scruple to blame where blame is deserved; and although he—we think rightly—does not brand Cromwell with hypocrisy on account of the Drogheda massacres, he does not hesitate to denounce his action, and to show that his pleas in defence of his conduct were "equivocal." Mr Morley points out also that the severity employed was not efficacious—a fact which those who are now clamouring for more drastic measures in South Africa would do well to note. As might have been expected, he is manifestly out of sympathy with Cromwell's Irish policy: "it will at least be intelligible to everyone how his name has come to be hated in the tenacious heart of Ireland."

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Art Notes.

WE have to thank the Rev. Mother Superior of All Saints' Home, Margaret Street, for specimens of the very beautiful religious pictures designed by one of the Sisters, many of them under the direction of Mr G. F. Bodley, A.R.A. We know of no modern work which more admirably conveys the feeling of the earlier painters—for the most part of the Florentine school, though there is an excellent "Annunciation" in the German manner; yet there is no servile imitation, while the somewhat excessive sweetness of the Düsseldorf school has been avoided. The pictures of Our Lady are the most numerous and the most successful—the best are perhaps the one with landscape background (no. 1 in list) and "Sponsa Mystica" (no. 16). Among the saints there is a lovely head of St Agnes, and a good St Mary Magdalene; St Augustine of Canterbury, St Martin and St Anselm are religious and dignified. Some of these are mounted as Christmas pictures, with appropriate verses; and there is a list of twenty "lace prints"—we could have dispensed with the "lace"—including most of the above in small size at 2d. each: it may be added that these are printed in England. Some of the pictures have been favourably noticed in Catholic art reviews on the continent: and we are glad to call the attention of our readers to them. A price list may be obtained by addressing "Photographs," 82 Margaret Street, W.

WE have more than once referred to the pictures issued by Herr Schmidt of Florence, but the approaching season is a suitable occasion for bringing them once more before our readers. They are published in two principal sizes—charming little miniatures at 6d. and prints *in formato mezzano* at 1s.; while some of the more important pictures are done in larger sizes, the "Madonna della Mellagrana" of Botticelli being published at 10 francs. Those who wish to encourage a taste for religious art in the young cannot choose a better gift than a selection of these engravings, with the little volumes of the Catholic Truth Society's Artists Series as a guide to the painters.

HERR Schmidt has also lately published coloured prints of Della Robbia's charming *bambini* from the terra-cotta basreliefs at the Children's Hospital in Florence. These are reproduced by photographic process, and have not therefore the peculiar charm of the wood-cuts; but many will be glad to have them. There are two series of five *bambini*, each series costing two shillings. All the pictures, of which further particulars are given in our advertisement pages, may be had from the Art and Book Company.

"IT is matter for regret that the pictures of religious subjects in our illustrated magazines are so seldom of the highest standard. "The Irish Rosary" for December has a picture of St Margaret which, were it not labelled, would pass for a Stuart beauty; and the "Catholic World" for the same month has a poorly-illustrated article on Murillo as "*The* Painter of the Virgin." We are told that he was known in Spain by that title, and it may have some fitness in relation to Spanish painters; but its employment in English seems analogous to referring to Rossini's composition as "*the* Stabat Mater."

Church Music.

WE take the first opportunity of correcting and apologizing for an error in the notice of *The Service of Compline*, by Father F. M. de Zulueta, S.J., which appeared in our last issue. We stated that the words *Deus in adjutorium*,

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etc., were omitted from page 3, whereas what we should have said was that the words *Adjutorium nostrum*, etc., were so omitted. We are informed that the notes over *Jube domne* and *Domine Deus noster* were intended, not as transcriptions of the Gregorian settings of those words, but merely to indicate the pitch at which they were to be sung, and we gladly withdraw our remark based on the mer supposition.

WE have received from Messrs Novello and Co. fourteen numbers of their series entitled *Cantiones Sacræ*, of which the previously published fifteen numbers have already been noticed in CATHOLIC BOOK NOTES. That the work is edited by Dom Samuel Gregory Ould, O.S.B., and that Dr E. F. Gladstone contributes seven of the fourteen new numbers, are sufficient guarantees that its contents are of a scholarly and serious character. The latter quality, however, can hardly be assigned to a *Magnificat* by E. Silas, in which the verse *Fecit potentiam*, taken *allegro*, has a semi-quaver (occasionally demi-semi-quaver) running accompaniment. The most interesting number to our mind is a *Salve Regina*, by Robert Lucas de Pearsall, edited by Mr W. Barclay Squire. We cannot regard the sub-title of the work under notice, "Musical Settings of the Roman Liturgy," as a particularly happy one, seeing that two of the texts, *Domine salvam fac* and *Hodie S. Benedictus*, do not occur in that Liturgy at all, and only two out of the twenty-nine numbers, *Adoramus te Christe*, and *Benedicta et venerabilis*, are taken from the Mass, which is *par excellence* the Liturgy. We have surely more than enough Litanies of Loreto and Benediction services already; but a few devotional settings of the words of the *Graduale*, to be sung as motets after the *Offertorium*, would supply a notable deficiency in our Church music repertory.

WE are glad to learn that the Duke of Norfolk and Mr C. T. Gatty are about to issue a series of *Arundel Masses*, of the first of which, a new edition of Byrd's Mass for three voices, we hope to speak next month. The patrons of "Kalliwoda in A"—which, in spite of its serious omission, seems to be in the ascendant just now—will soon have even less excuse for their want of taste and judgement than they have at present.

MESSRS Weeks and Co. publish a simple *Reverie* for piano, or piano and violin, by Mr Dudley Baxter. It occupies two pages, and costs two shillings.

A NEW organ was "solemnly opened" at Hythe on Sunday, Nov. 4. In the morning, according to the "Catholic Times,"

> the choir, with pro-feminal *(sic)* assistance, rendered Haydn No. 2 in a manner which reflects the highest possible credit upon the talented organist. The solo parts during the Mass were taken by Miss A (soprano), Miss B (contralto), Father C (tenor) and Mr D (bass). Much valuable assistance was also given by Mrs E, Miss F, Miss G, Miss H, Mrs I, Mr J and Sergeant K. At the offertory Clifton's "Ecce Deus" was sung by Mr D with the greatest feeling, and with all that grace of finish for which this eminent artiste is so remarkable.

In the evening they seem to have had a "variety entertainment":

> The service opened with the singing of Bordesi's *(sic)* "Salve Regina." After Benediction an organ recital was given, when [the organist] was afforded an excellent opportunity of displaying the range and capacity of the new instrument, over which it is hoped he will preside for many long years to come. The violin solo, "Pieta Signore" (Papini), contributed by Miss L, was played

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with consummate ability and rare charm of expression. Nothing could be finer than Mr D's singing of the sacred songs "Abide with Me" and "Les Rameaux," which suited the voice of the artiste to a nicety. Miss A gave the cavatina (1) "Fac ut portem" (Rossini) with much feeling and sweetness. Rodney's fine composition, "Calvary," was sung by Father C. The quartettes rendered by the choir were greatly admired.

A "cavatina," Grove tells us, "originally signified a short song, but has been frequently applied to a smooth, melodious air, forming part of a grand scena or movement."

Almanacks and Calendars.

THE Calendar issued with this number was designed for the C.T.S. by Mr Paul Woodroffe, in response to a desire which has been expressed in many quarters for an artistic sheet almanack. As it appears here, the text is somewhat too small; but it is also issued in a larger form (double the present size), in which it will be very suitable for the wall. The decoration speaks for itself. Copies of the small size (on better paper) may be obtained from the C.T.S. Depôt at 1d.; of the large size at 2d., when single copies only are required; a dozen of either size at 9d., postage extra.

Messrs Desclée et Cie. send us as usual a selection of their good and cheap almanacks, calendars and diaries, which they put forth each year in increasing variety. The *Almanach de la Sainte Famille* (30 centimes), like those of St Anthony (20c.), and of the Rosary (25c.), contains a good assortment of literature, popular, edifying and amusing, with numerous illustrations. There are block almanacks of various kinds, with a suitable thought for each day, in various sizes, varying from 50 centimes to a franc (that of the Sacred Heart is in English as well as in French); dainty booklets at various prices, each containing a calendar with spaces for notes; and excellent diaries or "agendas," beautifully printed on good paper and well bound, at various prices, but all of them cheap. Our readers will do well to obtain a complete list from Messrs Desclée, de Brouwer, et Cie., Société de Saint Augustin, Bruges.

THE excellent penny *Catholic Almanack* which Mgr Johnson edits and Messrs Burns and Oates publish needs no commendation.

C.T.S. Notes.

ASSOCIATES' FUND.

COLLECTORS are requested to forward any sums they may have received for the Associates' Fund for the year 1900 to the Hon. Sec., 69 Southwark Bridge Road, S.E. Coupons for new subscriptions should be made out for 1901. The Hon. Sec. will be pleased to hear of any member willing to collect small sums for the above fund.

AMONG the various plans suggested for the circulation of C.T.S. publications and promoting Catholic reading, that set on foot by Father Richard Bellasis, of the Birmingham Oratory, is worth mention. He has formed an "Association of Readers of C.T.S. Publications," the chief rule of which is to read every day for at least ten minutes the collected publications "volume by volume without skipping," and to keep a record of the numbers read on a card provided for the purpose. The scheme might well be adopted elsewhere.

THE Manchester Branch of the Society has issued a neat little pamphlet containing a report of its work during 1899-1900, a programme for the ninth session 1900-1901, a list of members and other information relating not only to the Branch but to the parent Society. It would be well for the C.T.S. if it had many branches of this kind.

The First Prayer-Book for the Litttle Ones is now issued in stiff covers. The price remains a halfpenny, although owing to an accident it appears on the copy as a penny.

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The Editor invites the co-operation of publishers in making the list as complete and accurate as possible.

N.B.—Some of the following works are written by non-Catholics, and in no case is approval of any book implied by its inclusion in this list. Judgement is only passed on such as receive notice in the columns set apart for that purpose. Those distinguished by an asterisk (*) are noticed in the current number. Those marked (†) will be noticed in a future number.

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Beardsley, Aubrey. Later Work; folio. 42s. net. Lane.

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*Blount, Rev. C., S.J. (preface by). Magister Adest: or, Who is like unto God? Illustrated; pp. 388, 8vo, cloth. 5s. net. Kegan Paul and Co.

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